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Rational Self-Love;

OR, A

PHILOSOPHICAL and MORAL

ESSAY

ON THE

NATURAL PRINCIPLES

OF

HAPPINESS and VIRTUE.

With Reflections on the various SYSTEMS of PHILOSOPHERS, Ancient and Modern, on this SUBJECT.

By L—— N——

SELF-LOVE *and* REASON *to one End aſpire,*
Pain their Averſion, Pleaſure their Deſire;
But greedy That *it's Object would devour,*
This *taſte the Honey, and not wound the Flow'r:*
PLEASURE, *or wrong, or rightly underſtood,*
Our greateſt EVIL, *or our greateſt* GOOD.

Eſſay on Man.

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M,DCC,LXX.

BRITISH MUSEUM

INTRODUCTION.

IN the Specimen which has been given of this Work, it was announced merely as a philoſophical Amuſement; and the Author has religiouſly kept his word with the Public. But as every thing that has relation to the feelings of the Soul, and the Economy of the human Sentiments, is always intereſting, this ſpecies of Amuſement, if conducted with judgement, muſt be as USEFUL as PLEASING.

BUT this is not without its difficulty. In matters of this delicate nature, the writer muſt be conſtantly on his guard. One ſingle miſtake in the eſtabliſhing of a PRINCIPLE neceſſarily draws on a train of falſe illations, and vitiates the whole Reaſoning: Again, an expreſ-

ſion a little bold, or which may appear too general and indefinite, diſpleaſes the ſevere Critic, who in a work of this nature, requires every where the ſtricteſt logical exactneſs, and will permit nothing to the Imagination.——How difficult in ſuch circumſtances the taſk of a writer!

BUT what! (will ſome other object) a panegyric on SELF-LOVE? This is new and paradoxical. It is even dangerous. And what, after all, can be ſaid of a principle like this, but that it is the ſource of all EVIL and parent of every FOLLY?—the Theme may be pleaſing enough to the Coquettes and Coxcombs of the Age; but what Subject this for the more ſerious part of mankind?

THIS is the ſubſtance of the difficulties and objections, that have been made to the deſign of this work. But I hope I ſhall be able to clear

clear them all up to the ſatisfaction of every candid reader.

I T was not the love of paradox, or a paſſion for ſingularity, that induced me to take up this idea; but a deſire of placing a very ancient and reſpectable Truth in a new light, and recommending it by this means to the attention of Perſons, who from a more liberal, or faſhionable habit of reading, cannot be ſuppoſed to be altogether in love with the language of the ſchoolmen, or to find any great charms in the thorny paths of ETHIC diſcipline. If this enquiry ſhould be therefore found to clear up ſome very abſtruſe and difficult points of ſpeculation, and eſtabliſh MORALITY on a plain, but ſure and unſhaken footing, I cannot think there will be any reaſonable objection made either to the ſubject I have taken up, or the method I have here adopted.

BUT

BUT it will be again aſked: does Morality ſtand in need of farther, or clearer proofs?—I ſhould be very ſorry to think it did: I know it does not; and the poor Savage, who never hear'd the name of Ariſtotle or Plato mentioned, is yet convinced, by the ſecret voice of Sentiment, of this general truth. But I muſt beg leave to ſay, that the Philoſophers have, many of them, ſtrangely perplexed this matter, and by labouring at proofs which were not in nature, defaced fair nature's work, and given occaſion to the Libertines and Freethinkers of every age to deride even theſe fundamental and primitive truths.—Let us forget for a moment the Philoſophers, and their Syſtems; let us conſult ſimple nature, and liſten attentively to her voice. She will tell us, that

HUMANITY partakes equally of Senſibility, and Reaſon--that it

is eſſentially a compound of BOTH—that we are affected with Pain and Pleaſure, before we are capable of diſtinguiſhing between moral Good and Evil—and that even after being made acquainted with theſe diſtinctions, it is not in our power to incline to the one ſide or the other, without ſome immediate and pleaſing motive to engage us to action.

THIS proceſs is extremely ſimple, and eaſy: and I conceive that upon this plain and ſimple foundation we may ſee the auguſt and venerable fabrick of Morality riſe with infinitely greater dignity and ſecurity, than it can receive from all the laboured ſpeculations of the Philoſophers.—The judicious reader will not fail to obſerve, that here we have Reaſon always in our view; and when he reflects on all that this idea imports (the exiſtence of a DEITY, the ſuperintendence of

of a Providence, and our innate deſire of Happineſs and Immortality) he will then the better conceive the propriety of the title of this work "Rational Self-Love."

WITH great reſpect to the learned ſchoolmen, and the illuſtrious names of Clarke, Woollaſton, &c. I muſt be bold to ſay, that they have not been ſufficiently explicit and ſatisfactory in their reaſonings on this important ſubject.

WHAT ſhould we think of a Mathematician, who in explaining the uſe and nature of the Globe ſhould content himſelf with telling us, that the Sun riſes and ſets to our view once in the four and twenty hours, becauſe the nature of things requires it ſhould be ſo; or becauſe this regulation is conformable to the eternal and invariable connexion of our Ideas; or even becauſe the Creator

ator hath ordained this regular viciſſitude and order in Nature?---What information or ſatisfaction could we receive from ſuch vague and general Expreſſions? and would not the curious Enquirer remain ſtill totally ignorant of the true ſyſtem of the Globe, &c.?

NOT unlike this is the method the above mentioned Philoſophers have followed in accounting for the firſt principles of VIRTUE.---VIRTUE, and the moral Principle is (we all agree) ſtrictly conformable to Truth, to the Nature of Things, to the will of GOD, &c. Who doubts it? But what is it that makes it thus perfectly conformable to Truth and the Nature of Things?---What gives VIRTUE the denomination of Truth, and VICE that of Falſhood?---And what is it, which induces the DEITY to Command the one, and Forbid the other?---Here it is in two words:

the property and immediate tendency of VIRTUE is to produce general Happineſs; that of VICE, general Miſery.---This is that plain truth, about which the generality of our ſpeculative Philoſophers (my Lord Shafteſbury, and all the modern Platoniſts not excepted) have formed ſo many profound, but myſterious, unintelligible, or inconcluſive Reaſonings; and this the preciſe Point, into which all that pomp of words, to have any real meaning, muſt be ultimately reſolved. Now it is to be obſerved that general Happineſs imports our own, as well as that of others; and that the Happineſs of others, excluſive of OUR OWN, had been quite indifferent and foreign to us: Our own Good and Happineſs therefore, in ſome Senſe or other, is always the firſt object of our purſuit; and this is the grand Spring which Providence

dence ſets in motion to engage the attention of Individuals to the great object of the general Good. It is true, the ultimate end of all is God's Glory, as we ſhall ſhew in Chap. 3 of this Work; but this is neceſſarily implied in the general Idea, and a love of VIRTUE itſelf.

THE deſign therefore of this Work is to illuſtrate and ſet forth theſe important Truths in the ſtrongeſt light we are able: the more, as certain modern Philoſophers ſeem to have taken advantage of the inſufficiency of the common method of reaſoning on theſe matters, in order to obtrude on the human Race the moſt pernicious ſyſtems and principles, and ſuch as tend directly to annihilate the eternal diſtinction of Right and Wrong, of Virtue and Vice; and ſtifle, in a word, the voice of all Conſcience and Religion.

IF you would believe theſe modern Sages, Morality is but a nominal ſyſtem, and Virtue a principle of mere immediate convenience; our notions therefore of RIGHT and WRONG eſſentially variable, and to be determined only by Opinion, and the various Taſtes of Nations and Ages. Upon this principle Dr. Mandeville compares "the maxims of Morality to the different ways of laying out a Garden judiciouſly, which are almoſt innumerable, and vary according to the different taſtes of Nations and Ages."—"The Actions, which one Nation or Age approves and recommends as Virtuous, another Nation or Age (he obſerves) treats as VICIOUS and abominable." "Our notions therefore of RIGHT and WRONG are merely arbitrary, and as variable as the modes and faſhions, which come and go in endleſs rotation."—The conſequence of this hopeful ſcheme of Reaſoning

ing is, that there is nothing permanent in the ſentiment of VIRTUE, and that CONSCIENCE itſelf, in the ſenſe we commonly underſtand it, is an impoſition on Mankind, and an open inſult offered to our REASON.

MANY of our modern Reaſoners think in the ſame manner; of all whom we may truly ſay, what the judicious Dr. BROWN has particularly obſerved (in his Treatiſe on liberty and licentiouſneſs,) of a celebrated Writer yet living; that "with "a pen truly Epicurean they would "at once diſſolve all the Comforts "of the Juſt, the Hopes of the "Virtuous, and the Terrors of the "Impious."

IT may be juſtly aſked, what could have given riſe among the modern Philoſophers to ſpeculations

ons ſo contradictory to the precious Lights derived to us from CHRISTIANITY, and even the more general ſyſtem of the Heathen Philoſophers? "The corruption of the Heart (it will be anſwered) and a ſullen attachment to the Objects, and immediate pleaſures of Senſe, joined to a reſtleſs Itch of Novelty, and ſingularity in Opinion."—Such diſpoſitions muſt, I own, have put the Mind upon the ſearch after Arguments and Reaſons, capable of giving this ſcheme an air at leaſt of plauſibility. But what in ſhort, are thoſe Arguments and plauſible Reaſons, on which the Philoſophers of our Days have imagined they could erect a ſyſtem ſo pernicious?

THEY may, I think, be all reduced to this one general Principle, ill applied, and miſunderſtood; viz. the influence of Self-love in all

our

our Determinations and Actions.—— From this principle, which, as we ſhall ſee, is in itſelf inconteſtable, they have very earneſtly laboured to draw concluſions the moſt unfavourable to MORALITY, and indeed the moſt erroneous. Theſe we have juſt hinted to, and ſhall think our labour not ill employed, if we are ſo happy as to ſucceed in our attempt to expoſe the enormous abuſe of their Deductions and Reaſonings.

THERE is in Monſieur PASCAL's Thoughts a remark very pertinent to the preſent purpoſe, "If "we would reprove (ſays he) with "ſucceſs, and effectually ſhew ano-"ther that he is in the wrong, we "ought to obſerve, what way he "looks upon the Object, (becauſe "in that ſenſe it is generally ſuch "as he apprehends it) and acknow-

"ledge

" ledge that he is ſo far in the right.
" He will be pleaſed with this me-
" thod, as intimating that he was
" not Miſtaken, but only wanted
" to have ſurveyed the thing on all
" ſides."

A N D why ſhould we not employ this ſame method, ſo full of candour and moderation, in the cauſe we have now before us, the moſt intereſting perhaps, in the whole courſe of human ſpeculation, and that which moſt nearly concerns the happineſs of our ſpecies? The modern Reaſoners have ſet out with this Principle, that the Love of Ourſelves, or Self-Love (for they mean the ſame thing) is the firſt and univerſal ſpring of Action in Man.--If this principle is really founded in truth and the nature of Things, muſt we deny it merely becauſe they have adopted it; or if you will, becauſe

cauſe they have attempted to draw wrong Inferences from it? That were equally unjuſt and unphiloſophical: for what Principle would then hold good in Philoſophy? or what Principle is there, however true and reſpectable in itſelf, which ſome of the Philoſophers have not miſapplied and perverted? "Nil tam abſurdum, (ſays TULLY) quod non "dixerit aliquis Philoſophorum." As the Principle, therefore, is juſt, and founded in Nature, we cannot refuſe ſubſcribing to it; but they muſt in their turn permit us to ſhew the wrong, and intolerable abuſe of the Reaſonings which they have attempted to eſtabliſh on this Foundation.

WE are not, perhaps, ſufficiently aware of the Danger of theſe ſeducing Opinions; how ſoftly they glide into the Soul, and aſſume in a lit-

tle time the appearance of REASON. How far they may have obtained in theſe Nations, I ſhall not take upon me to determine: but certain it is, that many ſeem now to eſtimate VIRTUE by the ſole Rule of immediate Convenience, and VICE by the deviation of their Actions from this favourite ſcheme, or perhaps by the nature of the Penalty, attached by the mere letter of our Laws to certain Irregularities and Tranſgreſſions.

HENCE the general diſrepute into which MORALITY is fallen among us! The private Virtues, ſtript by this graceleſs Philoſophy of their ſtrongeſt ſupport (the Religious Motive) lie neglected, or are laught out of Countenance: the ruin of public Virtue neceſſarily follows; for both are intimately connected: nay the latter derives all its force and efficacy from the former. If not animated

ted by this original ſpirit, the intrepidity of the Hero is but ferocity or wild ambition; and all the boaſted Zeal of the Patriot but a narrow and contemptible ſelfiſhneſs.

SUCH the abuſe to which Self-Love lies expoſed! and ſuch, in fact, the abuſe, which is daily made of it both in Speculation and Practice! A diligent and honeſt enquiry into the nature of this Principle will therefore, it is hoped, appear not altogether unſeaſonable or unentertaining to the Reader: It will open to the candid Reader, at leaſt, a more pleaſing proſpect, and help to diſſipate the Clouds, which Writings of this ſtamp, or the converſation of Men abandoned to this looſe and dangerous way of thinking, may have raiſed in the Mind.

THE few among the ancient Philoſophers, who denied the Im-

mortality of the Soul, and the ſuperintendence of a Providence, confined the Idea of Happineſs to the bleſſings of this Life; nor could their Self-Love, conſiſtently with theſe wretched and narrow views, extend any farther.—EPICURUS diſtinguiſhed himſelf among the Philoſophers of this ſtamp, and firſt reduced theſe notions into a ſyſmatical form. The famous Latin Poet LUCRETIUS brought the doctrines of this Greek Philoſopher into vogue in ROME, and in his Poem, " de Rerum Natura" a work replete with impiety and beauty, preſented the intoxicating Cup to the Miſtreſs of the World. CÆSAR taſted, and drank deep of the delicious Poiſon; and in the drunkenneſs of his REASON deſpiſed the Gods, and trampled on the liberties of his Country.

THE

THE first among the Moderns, who treated of Self-Love with elegance and diſcernment, was the Duke de la Rochefoucault, whoſe ingenious Maxims are a laſting Monument of his extenſive Knowledge of Men and Manners. It were happy that thoſe who came after him, and took up the ſame ſubject, had preſcribed to themſelves the ſame rules of moderation, and liberal criticiſm: he paints Men, and the actions of Men, as he found them, and as they generally are; but he meddled not with Principle, and ſhewed no inclination to attack the Ground-Work of moral Sentiment, which he evidently ſuppoſes all along; and ſeems to judge of the Actions of Men, and determine their Merit, by the relation they ſtand in to this primitive Rule. He has, however, been followed by a train of malignant Wits, ſuch as the

the Authors of the Penſe'es Philoſophiques, (1) L'homme Machine, (2) L'eſprit, (3) &c. whoſe inauſpicious Labours, like the Spider's web, ſeem calculated only for the poor and unmanly purpoſe of enſnaring Flies, and taking advantage of the natural curioſity of Men to betray them into the pernicious ſchemes of Irreligion, or modern Epicureiſm. ROCHEFOUCAULT wrote more like a Gentleman, or if you will a Critic, than a Philoſopher.

THE unhappy Mr. HOBBES, who built all his moral Reaſonings on the ſame Foundation, was a pro-

(1) *Philoſophical Thoughts*,—as ſuppoſed, by Monſ. Did--ot,

(2) *Man a Machine*,—by the Marquis D'Argens.

(3) *Spirit*,—by Monſ. Helvetius.

feſſed

ſeſſed Philoſopher: but his mind had received a deep tincture of melancholy, and his temper had been ſoured to an uncommon degree by the fanaticiſm and unbounded audacity of the times, when he ſaw the Conſtitution overturned, and the King, under the pretext of public Juſtice, dragged upon a Scaffold.—HOBBES then concluded in his Cabinet, that "All Men are born in a hoſtile State,"—that "each one is "to every other a WOLF, and a "Beaſt of Prey," and that "ſuperi-"ority of Power and Addreſs is "the only Rule of Right," &c. This needs no comment, and the abuſe of the Principle of Self-Love is here ſo glaring and exceſſive, that we have only to wonder how a Writer could have the audacity to publiſh ſuch monſtrous Reveries. Mandeville is more circumſpect, and popular;

popular; but his Writings have the ſame general tendency to overthrow Morality, to confound the Ideas of VIRTUE and VICE, and annihilate their diſtinction. The Author of certain celebrated Eſſays, who is yet living, has laid himſelf open to the ſame invidious Charge.

IT is then a matter of ſome importance to take a view of theſe original Principles, and preſent them in their natural Order to the curious Enquirer. If the Author's endeavours ſhould not pleaſe generally, he will have at leaſt the conſcious ſatisfaction of having meant well, and taken ſome uncommon pains to collect the neceſſary materials of a rational Amuſement for his Readers. He hopes therefore for that candour and indulgence from the publick, which every well meaning writer is entitled to.

TO

TO obviate or prevent any miſapprehenſion on the part of the Reader, he thinks himſelf here obliged to obſerve, that when he talks of the natural principles of VIRTUE, he does not mean to abſtract from the Lights conveyed to us by divine Revelation, or that human Nature is of itſelf capable of doing any thing, meritorious of life everlaſting, without the immediate aſſiſtance of divine and ſupernatural GRACE. In Chap. VII of this work, the Reader will ſee this mentioned expreſly, and the Author muſt look upon any ſuppoſition to the contrary as injurious to him.—It is divine Revelation alone that has cleared up all our doubts in theſe matters, that brought to light all the errors of the Philoſophers, and diſtinctly pointed out the object, motive, rule, and true end of Morality and Virtue. Nor can we conceive how SOCRATES and PLATO could

have ſpoken ſo divinely, and ſaid things ſo extraordinary and ſublime, without ſome inlight into the Oracle of GOD, by whatever means they obtained it, which it is not my buſineſs here to enquire. But even theſe great Men ſeem to ſpeak on occaſions with ſome doubt and vacillation, becauſe the glory of a perfect Revelation was reſerved for the great MESSIAH and Maſter of the World. On this ſcore it is, that our Deiſts have been ſo often, and ſo juſtly reproached with inſincerity and ingratitude, in aſſuming to themſelves the merit of thoſe diſtinct and forcible reaſonings, which we find in ſome of their Books, on the ſubject of natural Religion: for the moſt part of what they have been able to ſay with certainty on that ſubject, has been clearly taken from Revelation.

HOW then can we call thoſe Principles and Maxims of MORALI-

TY,

TY, which have eſcaped the penetration of the Philoſophers of all ages, NATURAL; or pretend that they are founded in Nature? For this reaſon; that they are really conformable to the true and original Sentiments of Rational Nature, which had been obſcured, diſfigured, and in a great meaſure effaced by SIN, but happily revived and brought again into full day by the Chriſtian Revelation.

I ſhall make no apology here for employing the term of "the Gods" in many places of this Work: every body, that has the ſlighteſt tincture of claſſical learning, muſt know, that this term is made uſe of without the leaſt ſcruple by all who treat of the Hiſtory or Morality of the Ancients, and that it means no more in the modern ſtile, than the truth of the exiſtence of a DEITY, and a ſupreme Providence.

ALL the ſources, from which I have drawn any help in this compoſition, are faithfully pointed out in the Work itſelf. But I muſt particularly acknowledge my obligations to the judicious Dr. BROWN in his Eſſays on the Characteriſtics, particularly Eſſay II. "on the obligations of Man to Virtue, and the neceſſity of Religious Principle." A piece truly Philoſophical, and which I ſhould heartily recommend to the peruſal of all our modern Reaſoners.

Sub-

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Carrol Naſh, Eſq;
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RATIONAL Self-Love, &c.

CHAP. I.

Self-Love Philoſophically conſidered. — Innate Love and deſire of Happineſs. — The Paſſions. — Source and Origin of all theſe Affections.

WITH all the Diſadvantages under which human Nature is acknowledged to Labour, we ſtill feel Something within us that animates our Hope, and rouſes the Soul to Action. Men of the moſt thoughtleſs Caſt of Mind, Men even in the rudeſt State of Cultivation have a general, and often a lively Senſe of their eſſential Wants: All Sigh without Intermiſſion for Something, they know not what, that may at length fill up the Vacuity of their Souls, and make them happy and eaſy.

WHAT ſhall we call this Diſpoſition of the Mind? Call it *Reſtleſsneſs*, *Solicitude*, *Capacity* of the *Soul*, or whatever other Appellation you pleaſe to give it; but ſure I am it is *Self-Love*: that is, a Principle of Self-preſervation implanted originally in our Nature, and which manifeſts itſelf in perpetual Efforts towards the general Object of our Well-being, and a conſtant Deſire of Improving, one way or other, our Condition.

IT is not enough, perhaps, to call this a Principle of *Self-preſervation*; it is Something more: It implies a certain greatneſs of Soul, which will not acquieſce in ſimple Exiſtence, but aſpires to a more extenſive Plan of Sentiment, and Action. In a Word it may be defined—An *internal* Spring of Action, which puts all human Nature in Motion, and according to the different Direction it receives from the free Determinations of our Will, becomes occaſionally the Inſtrument of *Good* and *Evil*, and of what we truly call *Virtue*, and *Vice*."—Of *Virtue*, when directed to the Attainment of all the *Good*, which in ſuch Circumſtances may be attained; and of *Vice*, when diverted from the Proſecution of that greater Good, to purſuits of a meaner Sort, and *ſubverſive* of that better End.

THIS is the true Philoſophical Idea of *Self-Love*. In the common Acceptation indeed, it is underſtood to mean ſuch Affections and Diſpoſitions only, as are known to centre in the gratification of *deſtructive* Paſſions: But this is confining a Term of a very extenſive Meaning to too

too narrow and limited a Senſe; and in this particular Acceptation it falls by the one half ſhort of the Idea it naturally imports. In this laſt Senſe it is an *Evil*, which Man had wantonly fabricated for himſelf; in that which we have delivered, it is a Principle of *Good* and *Happineſs*, conſequently a Bleſſing, and a Gift of God.

SELF-LOVE, thus Philoſophically underſtood, is to human Nature what the *Gale* is to the *Navigator*, a *Force* or *Impulſe*, which bears us on through Life; and without the Help of which Man muſt have languiſhed in a State of Inaction, and Inutility to himſelf, and the World. It is the Source and Fountain-ſpring of all thoſe Affections and Paſſions, which animate and diverſify, in an infinite Variety of Operation, the vaſt Theatre of human Life.

WHAT Idea of a Man without Affections, Appetites, or Deſires, that is, without *Self-Love?* How ſhould we Diſtinguiſh him, in that Suppoſition from a painted *Canvas*, or *Statue* of ſenſeleſs Block? Theſe Affections, it is true, varied and oppoſite as they always are, keep up a Kind of Warfare in the Soul, and hold the Mind in a State of perpetual Agitation: but—

" All Things ſubſiſt by elemental *Strife*,"
" And *Paſſions* are the *Elements* of *Life*."
Eſſay on Man.

IN Fact, what can be more oppoſite than thoſe external Elements, which compoſe the bulk of our World, *Air*, *Earth*, *Fire* and *Water*? And yet what Harmony, what Beauty ariſes from their general Accord!

THE Analogy will appear ſtill fuller and more ſtriking to the Reader, when he compares the Action of *Self-Love* on the Soul, with that Impulſe, or Force which ſets the *Planetary* Syſtem in Motion.

BY this laſt are produced all thoſe charming *Phenomena* (or Appearances) in the Heavens, which ſtrike the Eye of every Beholder with Admiration, the Viciſſitudes of *Day* and *Night*; the Revolution of the *Seaſons*; Variations of the *Moon*, &c, and ſometimes fierce, and dreadful *Phenomena*, as *Thunder*, *Lightning*, *Comets*, &c

SIMILAR to theſe are the Effects and Appearances which *Self-Love* produces in the *human* Syſtem; ſometimes flowing in a calm and gentle Succeſſion of *Action* and *Repoſe*; now Blazing in a glow of *Benevolence*, and *heroic* Sentiments, or again raging in a *Storm* of the fiercer Paſſions.

BUT whence does this powerful *Inſtinct* derive its Origin and Source?

IT manifeſtly ariſes from our *Senſibility*, and Power of *Feeling*. For, how poſſeſs this Power, or once Experience the Impreſſions of *Pain* and *Pleaſure*, and not *deſire* the one, and *dread* the other?—From this natural Love of what is in itſelf grateful to the Senſe, and our Averſion to what is Painful, we are juſtly ſaid to *Love ourſelves*; becauſe we are the *Subject* in which theſe Impreſſions are received, and for whoſe Sake Nature exerts herſelf ſo ſtrenuouſly to ſecure and improve the one, and remove or aſſuage the other. OBSERVE

OBSERVE the Progreſſion of Nature's Operations in a new-born Infant.—Weak, naked, and defenceleſs on his firſt Entrance into the World, he ſenſibly feels the Impreſſion of the external Air, and manifeſts his Suffering by his piercing Cries.—But as *Pain* is not our Deſtination in the Creator's View, it ſeems to have been calculated in this Inſtance to prepare the Way for a ſucceeding Senſation of *Pleaſure*.

IN effect, ſo ſoon as the tender Hand of the Parent can with proper Applications remove the Cold (which was the Cauſe of the Infant's *Pain*) the Scene is immediately altered; the Blood having by this Means acquired a quicker Degree of Motion, a new and 'till then unknown Warmth is immediately diffuſed through the little Frame, and to a State of *Trouble* and *Anguiſh*, inſtantly ſucceeds *Serenity* and *Joy*.—Every ſubſequent Movement of the Infant, manifeſtly tends to ſecure, and if poſſible, perpetuate this pleaſing Situation, and to avoid or prevent the return of *Pain*.

THIS is viſibly the Affection of *Self-Love*. But what is it, which gave Exiſtence to, or rouſed this latent Power of the Soul?—What indeed but the ſenſation of *Pain*, which ſo greatly incommoded, and that of *Pleaſure*, which in its Turn Comforts and Revives the infant Being?

THUS *Self-Love* is viſibly the Reſult, or if you will, the inſeparable Concomitant of our *Senſibility*. It is alſo a neceſſary Principle of our *Preſervation*: A Point much more intereſting, and which requires a ſeparate Explanation.

CHAP.

CHAP. II.

Self-Love a neceſſary Principle of our Preſervation *in every Stage of Life.—Wiſdom of* Providence *in the* OEconomy *of the* Animal *Syſtem.*—Reaſon *alone not ſufficient to this End—Effects of the Union of* Reaſon *and* Self-Love *in Man.*

WE are ſtill talking of Man, conſidered as an *Individual.* We ſhall conſider him hereafter as a Member of *Society.* In the firſt Place, therefore, it is a Principle indubitable, that *Self-Love* is abſolutely neceſſary to our Preſervation, as *Individuals* not only in the Days of Infancy, but alſo in our riper Years.

IF *Infants* had not this internal Spring to determine them to Action, they could not poſſibly ſubſiſt, but muſt inevitably Periſh. What ſhould direct them in the choice of neceſſary and wholeſome *Food?* What ſhould deter them from the Uſe of ſuch Things, as may be hurtful and deſtructive? They have not yet attained the Uſe of *Reaſon*; they are incapable of perceiving the Connexion of Cauſes with their natural Effects; ſome *Inſtinct*, therefore, muſt have been ſubſtituted in the Place of *Reaſon* to ſupply this Deficiency; and this Inſtinct is *Self-Love.*

UPON this Principle, and with this View it was, that the Author of Nature kindly annexed to the Uſe of ſuch Things, are as neceſſary or conducive to the *Infant*'s Support, a certain

tain *delightful* Senſation, which naturally draws his Attention that way; and a *painful* and *forbidding* one to every Thing that may be pernicious, or hurtful, as a Preſervative againſt their fatal Effects.—The balmy *Suck*, that bedews his tender Lips, is as *ſweet* to the Taſte, as it is *ſalutary* to his Frame: on the other hand, ſtrong or acid *Liquors*, which are deſtructive to the Conſtitution, are in an equal Degree *offenſive* to his Palate.—Thus has the Creator provided againſt the Dangers, that threaten our Infancy, by Means the moſt ſimple and eaſy, and, withal the moſt effectual, that is, by the immediate Operation of *Self-Love*.

THE tender Care, and Experience of the Parent would, it may be ſaid, ſufficiently anſwer all theſe Purpoſes, without ſuppoſing *Providence* to interfere in this particular Manner. No: All the Skill and Tenderneſs of Parents would avail Nothing towards this deſirable End, if the Food, which they preſent to the Infant, were not ſtill more powerfully recommended by a concomitant Senſe of *Pleaſure*, attached by Nature to the Uſe of the Thing itſelf. Without this Lure, which Providence holds out to the Infant, he would obſtinately reject all their moſt tender Offices, and nauſeate even the moſt neceſſary Food.

THIS, at the ſame Time that it ſhews the Neceſſity of *Self-Love* towards the Infant's *Preſervation*, is a clear Demonſtration of a ſupreme *Providence*, infinitely *Wiſe* and *Good*. And indeed, what can be more admirable than this exact Proportion of *Means* to their proper *Ends*, ſo viſibly diſplayed in the OEconomy of this

Animal

Animal Syſtem?—But this brings back to my Memory a particular Objection of the *Epicureans* againſt the Doctrine of *Providence*,

"THERE are ſome Kinds of *Poiſon*, ſaid they, which are *ſweet* and *pleaſing* to the Palate; whilſt other Things, that greatly contribute to the Support, or recovery of Health, are *nauſeous* and *diſtaſteful*."

FROM this, and ſome other ſeeming Deviations and Irregularities in the Conſtitution, or Operations of Nature, *Lucretius* had the Impiety to advance, that the DEITY could have had no Part in the original Creation, or preſent Adminiſtration of the World;

"*Nequaquam nobis* Divinitus *eſſe paratam*"
"Naturam rerum, *quæ tanta eſt prædita Culpa!*"

Lucr. L. 5.

FOR a full and ſatisfactory Anſwer to the Difficulties, or rather Cavils of the Enemies of *Providence*, I muſt here refer the Reader to the illuſtrious *Fenelon*'s Demonſtration of the *Exiſtence* of God, the learned *Derham*'s Phyſico and *Aſtro-Theology*, and Cardinal *Polignac*'s *Anti Lucretius*. Of theſe three celebrated Writers, the two firſt are the moſt familiar, and beſt accommodated to every Capacity.

THESE Works contain a ſimple Recital, or Review of the Wonders of Nature, of what is moſt ſtriking to the naked Eye, or intereſting to the curious Naturaliſt. The *Spectacle de la Nature* of Monſieur *L'Abbe Pluche* is alſo a Work of great Merit in this Way.

THESE

THESE ſimple Reviews of the Productions of Nature, contain a magnificent diſplay of the Power, and Wiſdom of God, more convincing perhaps, and ſatisfactory to the Mind, than all the Arguments deduced from the laboured Speculations of Philoſophy.

BUT not to paſs by, unanſwered, the Objection of the *Epicureans* above mentioned, I muſt here obſerve, that it is by *Art* alone that *Poiſons* are made properly *ſweet* and palatable: For it is remarkable, that the ſweetiſh Quality, which ſome Kinds of *Poiſons* have from Nature, is rather heavy and loathſome, than lively or inviting; and that ſuch Things, if not ſwallowed precipitately, will quickly ſhock and offend the Palate.

EVEN the Vermin, after greedily ſwallowing a little Arſenic, diſguiſed in Bread, or other Meat, will, when next it meets a like Preparation, carefully ſeperate the good Food from the *Poiſon*, and avoid the latter.

WHAT can the Inſtinct, which teaches it this nice Diſtinction, be founded upon, but the *diſagreeable Taſte*, or *Smell*, produced by the *Poiſon* itſelf? For there is no *Antipathy*, or *Sympathy* in Nature without it's immediate Cauſe; and no other ſufficient Cauſe appears for the *Antipathy* here mentioned but that, which we have aſſigned.

THE Infant's Organs, it is true, are not yet properly fitted, or matured for theſe nice Diſtinctions in all Things: He is even often ſeen

to catch at Things, that are *hurtful* and *deſtructive*; and the Young of the *Brute* Kind, which are not deſigned for the poſſeſſion of *Reaſon* at any Time, have nevertheleſs, from the beginning, a perfection of *Inſtinct*, which is denied to the *human* Species.

BUT what then? or what Argument can Philoſopher draw from this, that may in the leaſt prejudice the adorable Doctrine of an All-wiſe and bounteous *Providence?* or even the Truth of the Principle, which we have juſt laid down, *viz.* That the Creator has annexed to the uſe of good and wholeſome Food a certain *delightful* Senſation, to excite and renew, at ſtated Times, our Love and Deſire of it?

HAVE Infants the ſame regular and periodical Fondneſs for what is *hurtful*, or even *indifferent* in its Nature, that they have for *good* and *wholeſome* Food? No. The latter is, therefore, a manifeſt Inſtinct of Nature, which if not prevented by Sickneſs, or Infirmity, always operates in an uniform Manner on the human Frame, and was conſequently given us for the End of our Preſervation; and the Deviations from this grand Rule, ariſing from ſome irregular and unnatural Appetite, or wantonneſs of Fancy, are but ſome of the Effects of our natural Imperfection, and Weakneſs, which kind Providence hath however in a great Meaſure ſecured us againſt, on the one hand by the Experience, and tender Vigilance of our Parents, and on the other by the difficulty of Acceſs, in our infant Days, to ſuch deſtructive Objects.

BUT

BUT after all; what Preſumption in Man, what Blindneſs in the Philoſopher to imagine, that the Creator ſhould not have moulded, as he pleaſed, the Work of his own Hands, and interſperſed with his *Gifts* ſome neceſſary Correctives to our *Pride!*

WHY? (ſays the *difficult* Philoſopher) why any *poiſonous*, or *noxious Herbs*, among the *Flowers* of the *Mead?*—Why any *voracious* or *deſtructive* Animals in the Walks of Nature?—Are theſe the Veſtiges of a *bounteous Providence?*

BUT let this audacious Reaſoner liſten in his turn. Whatever might have been the Occaſion, whatever the Creator's Motive for this remarkable Diverſity in the Productions of Nature, is it not true at the ſame Time, that he hath furniſhed us with proper Means to obviate the Inconveniencies and Evils, that may ariſe from ſuch Cauſes?

HAVE not even theſe very Cauſes, whatever terrifying Aſpect they may wear, their Degrees of *Convenience* and *Utility* in the general Syſtem?

ONE muſt be extremely dull, or inattentive, not to perceive it. From the rankeſt *Poiſons* are extracted many Medicinal Virtues, well known to the learned in Botany and Chemiſtry. On the other hand, the different Species of ſavage and deſtructive Beaſts keep each other in Awe, and at a proper diſtance from Man: their Ferocity ſerves to exerciſe his Courage and Induſtry, and gradually becomes Matter of Sport

and Amuſement to him: he cannot, it is true, boaſt the Strength of the *Lyon*; but then he has *Hands*, and *Ability* to furniſh theſe Hands with Arms, and Inſtruments, more terrible than the dilacerating Claw, or ſo much dreaded Roar of that voracious Animal.

THIS Superiority of Power and Addreſs in the human Race was, we may juſtly ſuppoſe, originally calculated for our Defence againſt the Ferocity and Voraciouſneſs of many of the *brute* Creation; and it was the *Vice* of Man only, that pointed theſe Inſtruments of Death againſt the Breaſts of his *fellow-Citizens*.

WHEN all therefore is conſidered, muſt it not be acknowledged, that the Earth, as it actually ſtands, is Habitation *good enough* (as the learned *Derham* expreſſes it) for its tyrannic Maſters?

NOW for the Deſign, which the Creator might have had, in thus blending, and chequering (if I may ſay it) the Scene of Nature, let us hear the ſublime and eloquent FENELON.

THE *Univerſe* (ſays he) is one great and admirable Piece of divine Art, where *Light* and *Shade* are blended in ſuch a Manner, as at once to produce the double Effect, which the mighty Artiſt had in View; *viz.* To make it known, by the *Stamp* he impreſſed it with, as *His*; (that is, by the *Beauty*, *Variety*, and *Grandeur* of the *Work*) and ſtill retain certain Marks of its *Dependency*, and Creation out of *Nothing*, by ſome ſeeming *Defects* or *dark* Appearances upon the Face of this ſtupendous Fabric."

SO

SO it is in Truth: On the one hand, the Grandeur, Beauty, and Variety of the *Univerſe*, ſtrike the Eye of every Beholder with Amazement; whilſt on the other, the Irregularities or Deviations, which we think we may diſcern in certain Parts of the Whole, (thoſe particularly, which ſeem in any Shape to affect our *Happineſs*) are continually pointing out to us the *Dependency* of our Origin, and the primitive *Nothing* of all Things around us.

SO far we have endeavoured to clear up the firſt Part of the Objection, above mentioned. As to the Second that there are Things which, though greatly conducive to the Support or Preſervation of *Health* yet are *diſtaſteful* and *forbidding*, (as *Emetics*, *Purgatives*, and the like) it ſhould be obſerved, that theſe Things contribute only by *Accident* and *indirectly*, to the Preſervation or Recovery of Health, inaſmuch as they help to remove the internal Cauſes of Sickneſs and Diſorders, *viz.* The redundant and noxious Humours, which ſometimes overpower the Stomach, and obſtruct the vital Functions: but conſidered *directly* and *immediately* in themſelves, they are certainly *hurtful* and *deſtructive* in a Degree equal to the *Diſagreeableneſs* of the Senſations they excite. They convulſe the Stomach in an alarming Manner, and ſhould prove fatal, were they not expelled along with the noxious Humours of the Stomach itſelf, by the very Tumult, and Convulſions, which they there give riſe to.

FROM this general Proportion, which is found to ſubſiſt between the nature of Things, and

and the Quality of the Senſations they naturally excite in us, we muſt conclude, that an All-wiſe, and bounteous Providence hath originally directed, and ſtill continues to preſide over the OEconomy of the *Animal* Syſtem in general.

B U T to return to *Self-Love*, and the Neceſſity of its Concurrence in the Work of our *Preſervation*: it will be ſaid, that in our riper Years, when our *Reaſon* is ſtrengthened and improved, there ſhould appear no Occaſion, for the Purpoſe here mentioned, of the Operation or Influence of *Self-Love*. Should not this ſeem to draw *Man* to too near a Reſemblance with the *Brute* Kind? And is it not *Reaſon*, at this Period, equal to the Accompliſhment of all Purpoſes of human Life?—

N O.—The guidance and direction of *Reaſon* is, indeed, abſolutely neceſſary at this Period; becauſe then we have a thouſand different Objects to look to: We muſt provide the Neceſſaries and Conveniencies of Life, and guard againſt innumerable Evils, which ſeem to threaten our Deſtruction: We muſt therefore be endowed with *Judgement* and *Reaſon*, to compare our Ideas together, to ſee into the various *Connexions* and *Bearings*, and weigh their reſpective Degrees of Tendency to the Production of *Good* and *Evil*: Yet all this is unequal to the Accompliſhment of the Purpoſes of human Life without the additional Weight and Action of ſome *inſtinctive* Power, capable of fixing the Mind to the great Object of our *Preſervation* and *Happineſs*.

REASON,

REASON, taken purely in itſelf, is nothing more than the *Perception* and *Contemplation* of *Truth* in its various Connexions, and Deductions. It was therefore that an eminent Writer compared the Light of *Reaſon* to that of the Sun, which enlightens every Thing, but gives Motion to none; and carries a *Brightneſs* along with it, but has no *Force*.—If Man (continues this Author) had nothing but *Reaſon* to ſpeak to him, he would conſider her Deciſions, as *Dreams*, or the importunate Counſels, and Remonſtrances of a *Pedant*,—It is the *Sentiment*, or *Feeling* of *Good*, which alone engages our *Regards*; and that of *Evil*, which ſtirs up our *Diſlike* and *Reſentment*.—*Abbadie: L'art de ſe Connoitre Soimeme.*

IN Fact, had we not been actuated by ſome *inſtinctive* Principle, like *Self-Love*, our *Reaſon* ſhould have been bewildered in her own *Thoughts*; it ſhould have been indifferent to us, what Objects we beſtowed our Contemplations upon: and the Mind would perhaps attach itſelf to every Thing elſe, but that which concerned us moſt.

SELF-LOVE alone arreſts all theſe Vagaries, and fixes and determines the Mind to the intereſting Object of our *Happineſs*. This Principle, therefore, added to that of *Reaſon*, gives us at once the Idea of an *active* Being, full of *Affections*, *Appetites*, and *Deſires*, yet RATIONAL, PROVIDENT, and FREE; and capable of turning the impetuoſity of the *Paſſions* to the nobleſt Purpoſes of *Wiſdom*, by gaining them over to the Party of *Virtue*; in a Word, the full Idea of *Man*.

—— "Self-Love,

—— "Self-Love, the Spring of Motion, *acts* the Soul,"
"Reaſon's comparing Ballance *rules* the Whole;"
"Man, but for *that*, no Action could attend,"
"And, but for *this*, were active to *no End*:"
"Fixt like a *Plant* on his peculiar Spot,"
"To draw Nutrition, propagate, and rot;"
"Or, Meteor like, flame *Lawleſs* thro' the *Void*,"
"Deſtroying *others*, by *himſelf* deſtroy'd.—"
Eſſay on Man.

FROM all this it evidently follows, that *Self-Love* is as Neceſſary to our Preſervation, as *Reaſon* itſelf. What do I ſay? Theſe two Powers make up the Subſtance of Man's very Eſſence, and Nature; nor could we boaſt the Being we enjoy, if either had been excluded.

THERE remains but one Thing more to be obſerved on this Head; to ſay; how, and in what our *Sentiment*, or modus of *Feeling* differs from that of *ſuperior* Beings? — Ours therefore is of a mixt Kind, founded partly on *Senſe*, and partly on *Reaſon*; for there is indubitably a Species of Feeling, which is properly called *Sentiment*, and is independent of the Impreſſions made upon our Senſes by external Objects; ſuch particularly that Sentiment of Self-Love, which conſiſts in a *conſcious Dignity*, or *Eſteem* of our own *Worth*; a Source often of the bittereſt, though Secret, *Self-reproach*, when we think we have even mentally admitted or acquieſced in a Thought, unbecoming the Dignity of our Nature; and on the other hand of the moſt flattering *Self-applauſe*, when our Sentiments appear

pear equal to the good Opinion we have of *Ourſelves.*

THIS is common to us with ſuperior, and *ſpiritual* Beings; but Theſe are exempt from, and inacceſſible to thoſe Movements of *Self-Love*, which take riſe in the Operation of the *Senſes*, and the Impreſſions thereon made by *material* Objects: Thus *Avarice*, *Voluptuouſneſs*, *Indolence*, and the like ſenſual Affections, which make ſo great a Part of the *human* Paſſions, are entirely unknown to theſe ſuperior Beings: Their Feelings, therefore, are what we properly call pure *Sentiment*; ours partly *Sentiment*, and partly *Senſation.*

SOME of the Philoſophers have ſtrenuouſly laboured to perplex themſelves and the World with Difficulties concerning the Powers, and Merits of *human Reaſon*, that Guide, which *Providence* gave Man to direct him in his purſuit of *Happineſs.* The Title of this Work, which includes *Reaſon* as well as *Self-Love*, ſeems of itſelf to call upon us for a Diſcuſſion of theſe Matters: But not to interrupt the Series of the Enquiry which we are now engaged in concerning *Self-Love*, it ſeems more adviſeable to reſerve what we have to ſay on that Subject, for the Concluſion of the Work. We ſhall therefore proceed on our Enquiry concerning the Operations of *Self-Love*; but cannot avoid making previouſly ſome Remarks on the Order, which Nature has eſtabliſhed in the Succeſſion of *Pain* and *Pleaſure*; the two grand Springs by which *Self-Love* actuates the Soul.

CHAP. III.

Succeſſion of Pain *and* Pleaſure *in the human Soul. Various Syſtems of Philoſophers on this Subject.*

WE have already obſerved that *Pain* and *Pleaſure* are the two grand Springs, which Nature hath employed to rouſe the Attention of the Soul, and keep our *Self-Love* always on the Watch for the great End of our Preſervation. This Matter merits ſome Reflections; nor is it poſſible to form to ourſelves a competent Idea of the Nature of Man, or the primitive Conſtitution of Humanity, without entering into a detail of this Matter.

"IF this World (ſays the proud and diſcontended Philoſopher) is the Work of an all-*bounteous* Providence, why was *Pain* made one of the Conditions, on which we were to have been brought into Being? Why was it not entirely excluded from the Creation? Was it not in the Power of this all-*bounteous* Creator to have provided for our Happineſs and Safety, without having Recourſe to this ſad Expedient? And is not the preſent Syſtem of Things an expreſs Contradiction to the Attribute of the *divine Goodneſs?*"

THE

THE Curioſity of Man has gone great Lengths on this Subject, and produced that capital Error of the *Manicheans*, who not finding themſelves able to reconcile the Attribute of God's infinite *Goodneſs* with the Permiſſion of *Evil* of any Kind, had recourſe to the impious Notion of another *diſtinct* God, whom they ſuppoſed equally powerful with the *Good* one, but eſſentially *bad* and *malignant* in his Nature, always *counteracting* the benevolent Deſigns of the *good Principle*, and conſequently ſole Author of every *Evil* in the World.

IT is not, perhaps, ſo ſurpriſing, that ignorant, raſh *Enthuſiaſts*, ſhould have given into Exceſſes of this Kind: But that *Monſ. Baile*, that elevated Genius, that formidable Critic, ſhould have undertaken an *Apology* for this ſhocking Impiety, and aſſerted that it was founded on Arguments unanſwerable to all the Power of human Reaſon, is indeed an effort of Philoſophical *Spirit*, I ſhould perhaps have ſaid, *Deſpair*, which can ſcarce be conceived.

THIS laſt mentioned Point is, however, of too abſtruſe and complicated a Nature, to admit of a full Diſcuſſion in this Eſſay. All we ſhall therefore ſay to it here, is to lay down ſom general Remarks, which may ſerve at once to ſatisfy the Reader's Curioſity on the Queſtions above propoſed, and ſhew the temerity and falſehood of *Baile's* Aſſertion.

IN our Reaſonings upon the Nature of Man, we are never to forget theſe three Things: *Firſt*, That he is a *created* Being, eſſentially,

dependent, and *limited* in his Nature; *Second*, That he is of a *compound* Nature, as being made up of *Spirit* and *Matter*; *Third*, That as a *Rational* Being, capable of acting with Deliberation and Design, he has been placed here in a State of *Probation*, where his *Virtue* may be put to a proper Teſt, and an Opportunity given him of exerciſing his *Freewill* and *Liberty*.

NOW as a *created*, *dependent*, and *limited* Being, Man is eſſentially *imperfect*; and we evidently perceive that we are deſtitute of various Degrees of *Perfection*, which we conceive *poſſible*, and even ſee other Beings *actually* poſſeſs'd of.

FOR though upon the Whole, Man is really ſuperior to every other *material* Being, yet if we compare his *bodily* Powers, ſeparately, to thoſe of other Animals, we ſhall find that many of them greatly exceed him. He cannot boaſt, for Inſtance, the Strength of the Lyon, the Agility of the Deer, the Scent of the Hound, or piercing Sight of the Eagle. And though we ſhould ſuppoſe him as *Perfect*, as the Idea of his Nature may require, yet we cannot but perceive this *relative* Imperfection in him at leaſt, ariſing from the Compariſon we make between him and *ſuperior* Beings, or even thoſe of an *inferior* Kind, when we conſider their Powers *ſeparately*.

BUT to drop this *relative* Imperfection; ſince it is undeniable that Man is compoſed in Part of a *material* Frame, let us conſider the *Weakneſs* and *Imperfection*, which from this Principle is common to him with all other Animals,

mals. On this Principle alone we ſhall clearly ſhew, that he could not have been totally exempt from *Pain*, and muſt at the ſame Time, admire the Wiſdom and Goodneſs of God in turning theſe natural Diſadvantages into a Kind of Bleſſing, and a Means of promoting our Happineſs.

COMPOSED, therefore, as Man is of a *material* Frame, muſt he not be naturally Subject to many occaſional *Indiſpoſitions*, and in the courſe of Time to a general *Decay* of his Faculties and Senſes, to end at laſt in a total *Diſſolution?*——A ſlight Fever diſturbs the whole OEconomy of his Frame; Fire will reduce it to Aſhes; nor can it be pretended, that this imperfect Part of Man was by Nature entitled to an Exemption from the Impreſſion of external Cauſes, or the natural Effects of the general Laws of Motion.

BUT the *ſuperior*, the *better* Part of Man, which is the *Soul*, is (you will ſay) a pure *Spirit*, independent in its Nature of the Laws of *Motion*, and perfectly diſengaged from the Clog of *Matter*.

IT is ſo, indeed, conſidered abſtractedly in itſelf: But united, as it is, to the *Body*, which it informs, and was deſtined to animate and direct, it muſt neceſſarily feel the Impreſſions received in this *material* Fabric, thoſe that tend to its *Hurt* and *Diſſolution*, as well as the others that contribute to its *Well-being* and *Preſervation*. *Alternate Pain* and *Pleaſure* it is, which apprizes the *Soul* of what paſſes in the *Body*; nor

nor could the *Soul*, if not affected in this manner, naturally provide for the Preſervation and Safety of the latter.

THE *Soul*, therefore, in it's preſent State, muſt be naturally ſuſceptible of *Pain*, as well as *Pleaſure*.

CONSIDERED even in itſelf, as a pure *Spirit*, is it not ſtill a created Being, and conſequently *limited* and *imperfect*? Is it not as ſuch, obnoxious to *Diſtreſs*? Will it not yield at Times to the irritating Senſe of it's own *Wants*, and it's Inability to gratify every Fancy, or ambitious Affection of a towering *Soul*?

MUST not a Situation, like this, which yet is naturally unavoidable to a created Being, bring *Anxiety* and *Pain*?—Or is it demonſtrable, or even probable, that God is from the Nature of his *Goodneſs* obliged to invert the Order of Things, and exempt his Creatures from the Effects, and natural Conſequences of their *Exiſtence*?—He may indeed condeſcend to do ſo; and ſuch, in Part, was the gracious Privilege, granted our firſt Parents before they ſinned.

I have ſaid, *in Part*; becauſe it appears that this Privilege, great as we may ſuppoſe it to have been, did not carry an univerſal Exemption from every Kind of *Pain*, or *Trouble*: For though our firſt Parents were to have been free from *Death* and *Sickneſs*, whilſt they perſevered in the State of Innocence, yet it is manifeſt they had ſtill one *Paſſion* at leaſt, or *Temptation* to encounter

counter; and that if this were not attended with ſome Struggle and Difficulty, there ſhould have been no Degree of Merit in the *Victory*, in caſe they had even obtained it.—What do I ſay? The name of *Victory* is an Abſurdity, where no *Struggle* is ſuppoſed to intervene.

WAS not *Eve* in a State of real *Pain*, whilſt ſhe contemplated the *Beauty* of the *forbidden Fruit*?—That *Pain*, and inward *Struggle*, which ſhould have eſtabliſhed a *Merit* in her, had ſhe been willing to encounter it with Fortitude, was the Occaſion of her *Diſgrace*, becauſe ſhe ſuffered herſelf to ſink under the Temptation, and yielded to it.

NOW, if even in a State of *Privilege* and *Exemption*, ſuch as has been here mentioned, there was ſtill a certain Portion of *Pain* reſerved for *Trial* and *Probation*, what muſt it be when that *Privilege* is cancelled, and Humanity abandoned to all its natural *Weakneſs* and *Infirmity*?—This is a State of *Trial*, much more ſevere and difficult, than the former: *Sickneſs* and *Death* have now reſumed their primitive Rights over Man, and theſe he muſt encounter in their moſt dreadful Appearances with Reſignation and Fortitude.

ADD to this the great Difficulty of cultivating and obſerving the *moral* and *ſocial* Virtues, *Temperance* and *Moderation* in the midſt of ardent Paſſions; *Juſtice*, *Equity* and *Peace* in the Face of *Avarice*, *Contention*, and *Tumult*: For ſuch the natural Attendants of a numerous Society of Beings, like *Man*, as he ſtands now conſtituted!

conſtituted!—Is it then ſo ſtrange, that *Pain* ſhould have found Place in the World? Or can the Permiſſion thereof be deemed a Contradiction to the *divine Goodneſs*, eſpecially when we have ſo many Reaſons to be aſſured, that our *preſent* Sufferings are meant as Means of exerciſing our *Virtue*, and that we are to be *Gainers* by them in the End?

I ſee but one Way of eluding the Force of this Reaſoning; and that is by ſuppoſing, that God had no other View in creating this World but that barely of diſplaying the Attribute of his infinite *Goodneſs*, and rendering his Creatures *Happy*.

THE Idea is, I muſt own, ſeducing; but it is not juſt, or founded in any ſolid Principle of *Reaſon:* For in this Suppoſition, the Permiſſion of the leaſt *Evil* imaginable ſhould have involved a Contradiction, or to ſpeak in clearer Terms, had been totally impoſſible; becauſe *ſubverſive* of the *only Object*, which God ſhould then have had in View; and becauſe he had it in his Power to render his Creatures completely *Happy* (if ſuch had been his ſole Deſign) without the intervention of *Pain* of any Kind, though we ſhould even ſuppoſe it to have been employed only as a *Means* of bringing about that deſirable End.

THIS was BAILE's *grand Fort*, and the mighty *Sophiſm*, with which he for ſome Time embarraſſed the learned World.

"GOD,

"GOD, (ſaid he) being in himſelf infinitely *Perfect* and *Happy*, it cannot be ſuppoſed, that the *Creation* could have added in any Senſe to his *Glory*, or that this could have been the End, or Deſign of bringing any *Creature* into Being. By the *Creation*, therefore, he could have only meant to manifeſt his *Goodneſs*, and communicate ſome Degrees of *Happineſs* to his Creatures, in that Meaſure which the Exigency of their particular Natures ſhould require; that is, to ſome *more*, to others *leſs*: But as to *Pain*, or *Evil* of any Sort, it muſt have been entirely excluded from this pure Scheme of *Benevolence* and *Goodneſs*.—We ſee, nevertheleſs, that *Pain* and *Evil* really exiſt in the World: The *Manicheans*, therefore, (concluded *Baile*) were not ſo reprehenſible in attributing to an *evil Principle* (ſuch as we have already mentioned) the *Pains* and *Miſeries* attendant on human Life; or it muſt be candidly acknowledged, that we cannot at all account for this ſad *Phenomenon*, and that our *Reaſon*, that pretended Source of Light and Evidence, is fit only to perplex us, and raiſe Clouds of Doubt and Uncertainty in the Mind,—"

I have been the more particular in the deduction of this ſophiſtical Reaſoning, as by expoſing its Futility and Weakneſs, I ſhall have an Opportunity of overturning the firſt Principle of *modern Infidelity*, which generally runs in this Stile: "God is eſſentially *Good*; *and this adorable Attribute neceſſarily influences all his Determinations, and Decrees: It is therefore impoſſible, that he could have been the Author of*

any Syſtem, *or* Inſtitution, *which* denounces *future Evil* to any of his *Creatures.*" ——

BAILE's Suppoſition, Now that God had *no other* View in the *Creation* of the World, but that of manifeſting his *Goodneſs*, and rendering his Creatures *happy*, is a gratuitous and arbitrary *Hypotheſis*, deſtitute of Proof, and not even ſo much as *Probable.* So long as he maintained himſelf in Poſſeſſion of this Suppoſition, he baffled all the Efforts of his Antagoniſts; nor could he be ſilenced (for this Diſpute was carried on in the Face of all *Europe*) until publickly challenged by Monſieur *De la Placette* to produce one ſolid Proof of his favourite Suppoſition.

IT is true, *Baile* died ſoon after this, and had it not in his Power to make a publick Reply to this new Opponent. But though he had lived, and been diſpoſed not to give up the Cauſe ſo tamely, what could he have replied, or how could he have demonſtrated the Point in Queſtion?

FATHER *Mallebranche* had alſo read *Baile's* Objections, and maturely weighed the Merits of the Suppoſition he went upon; but ſo far from diſcovering any Degree of Evidence or Probability in it, he thought he could turn the Objections themſelves into Proofs of a very oppoſite Tendency, that is, of the Truth of the *Chriſtian* Religion itſelf. The Thought is ſo ingenious, that I think the Reader will be well pleaſed to meet it here.

"GOD,

"GOD, therefore, (ſays *Mallebranche*) being in himſelf infinitely *Perfect* and *Happy*, and the World and all Creatures poſſible eſſentially *limited* and *imperfect*, there could have been no Proportion between their *Exiſtence* and his *Glory*."—In this he agrees with *Monſieur Baile*: But what Conſequence are we to infer from this Principle? That God could have had no other View in creating them but their *ſole Happineſs*?—By no Means, replied *Mallebranche*: All the Good he could beſtow upon them, or they were capable of receiving, was ſtill *finite* and *limited*, from their incapacity of receiving what was *infinite* in itſelf."

"THEIR Happineſs, therefore, was not an Object that could have engaged all his Attention; nor can it be ſaid without temerity, that this could have been his only View."

"THE only Conſequence, (concludes *Mallebranche*) that may be drawn from the Principle above eſtabliſhed, is this, that God would never have reſolved upon creating the World, if he had not had the Means of giving it, in one Senſe, an *infinite Value* and *Dignity*, deſerving all his *Attention* and *Love*: This Means was the INCARNATION of his *Son*, which reflects an *infinite Price* and *Value* on the Homage and Obedience of *Man*, whoſe Nature the *Son* of *God* condeſcended to aſſume."

IN this admirable Union of the *divine* and *human* Natures, we ſee all the Atrributes of GOD diſplayed in the moſt eminent Manner,

his *Goodneſs*, *Power*, *Wiſdom*, *Juſtice*, *Mercy*, &c. This, therefore, was the only Object, that could Anſwer the Purpoſe of his *Glory*, and what he had principally in View in the Work of the *Creation*."—Thus ſaid *Mallebranche*, in the Syſtem of *Religion* itſelf we find the full Solution of this Difficulty, which was meant, or at leaſt manifeſtly tended in its Nature, to overthrow it. Theſe Principles are laid down at large in his *Converſations Chretiennes*, and in his Treatiſe *de la Nature, et de la Grace*.

MONS. de la *Placette* did not go ſo far in his Conjectures, but contented himſelf with deſtroying the Foundation of *Baile's* ſophiſtical Reaſoning, and expoſing the Weakneſs of his favourite Suppoſition.

DOCTOR *King*, and the celebrated *Leibnitz* had alſo entered the Liſts with *Baile* on this intereſting Queſtion; which produced two very curious, and remarkable Syſtems, diametrically oppoſite one to the other.

THE Former in his *Origin* of *Evil*, lays it down as a Principle, that the Creator's Deſign in the Formation of the World was principally to exerciſe and manifeſt his *Power*; that being in himſelf infinitely *Perfect*, he found nothing in the Idea of *external* Things, that could have been a Motive to him to bring them into Being; that with Regard to him, they had nothing *good* in themſelves, and that it was his *Choice* alone that placed them in that Category;

that

that being in himſelf infinitely *Good*, at the ſame Time that he willed the Exiſtence of the World, he alſo willed the *Good* of every Individual, ſo far as was conſiſtent with the general *Deſign*, and the *Means* he had choſen to Exerciſe his *Power*: Now theſe Means were neceſſarily connected with a certain Series of *Phyſical* or *natural Evil*, ſuch as *Pain*, *Sickneſs*, *Death*, &c."

"WHO then will preſume to arraign the *Godhead* for permitting thoſe *Evils*, which were naturally inſeparable from the Plan which he freely, and as abſolute Maſter, laid down to himſelf, with the View of Exerciſing his infinite *Power*? We may as well arraign, and take him to Taſk, for creating the World at all."

"AS to what we call *moral Evil*, and the *Guilt* we incur by the Violation of our *moral* Duties, this could not have been prevented, ſays Dr. *King*, but by depriving Man of his *Liberty* and *Freewill*, which muſt have made of the entire World a mere *Machine*, where all had been governed by the Laws of *Mechaniſm* and irreſiſtable *Motion*; a State which cannot be deemed ſo proper for the Exerciſe of GOD's infinite *Power*, as that in which Man is left *Free*, and capable of *Meriting* future *Reward*."

ALTHOUGH this Syſtem muſt appear defective from the Author's affecting to confine the vaſt and incomprehenſible Deſigns of the *Creator* to the ſole Exerciſe of his *Power*, ſeconded, as I may ſay, by his *Goodneſs*, yet

yet the Chain of his Reaſoning is ſolid and juſt, and preſents many Ideas that throw Abundance of Light on this dark Subject. In his Diſquiſitions on the Topic of *moral Evil* particularly, he ſhews he had ſtudied human Nature very carefully, and that with a great Underſtanding he alſo poſſeſſed an excellent Heart.

THE great Difficulty in the Matter here before us, is to eſtabliſh a *Phyſical* Syſtem that may ſatisfy all our Doubts, and from a clear View of the general Plan of the *Creation* lead us into the Myſtery of *moral Evil*, and, if poſſible, aſcertain the Reaſon why the Creator permitted it to enter into the Plan of his Work? But where ſhall we find the Clew to this great Diſcovery? Or is it to be found any where but in *Religion* alone? To demonſtrate this, we need but reflect on the inſufficiency and apparent Weakneſs of every *Principle*, that Philoſophy alone has been hitherto able to deviſe, in the View of clearing up our Doubts on this Head. This will appear ſtill more ſtriking, when we take a View of the famous *Leibnitz*'s Syſtem.

THIS great Man, the Glory and Ornament of *Germany*, and one of the vaſteſt Genuiſſes that have appeared in our Century, ſaw with Regret the inſufficiency of all theſe merely Philoſophical *Hypotheſes*, and flattered himſelf with the Hope of ſtriking out one, that might effectually ſatisfy our Doubts, and as *Pope* expreſſes it,

"*Vindicate the Ways of* God *to* Man."

"THE

"THE Almighty therefore, (ſays *Leibnitz* in his *Theodicæa*), having an infinity of *poſſible Worlds* preſent to his Mind, and Power to produce them all with the ſame *Eaſe*, muſt have choſen *this* preferably to every other, ſince it was this which he really produced. This *actual* World, therefore, was that which was the moſt *conformable* to the Nature of his Attributes, the moſt *worthy* himſelf, in a Word, the *Beſt* of all *poſſible Worlds*."

"THIS World being in itſelf one great Compound, its Parts are ſo cloſely linkt and united together, that not a ſingle Particle can be retrenched, without changing the whole.—This *beſt* of all Worlds poſſible comprehended, therefore, all the *actual Laws* of *Motion*, the Laws of the *Union* that ſubſiſts between the *Soul* and *Body*, the particular *Imperfections* of each Creature, and the *general Laws* according to which the Creator diſtributes his *Graces* among them."

"FROM this it appears, that God was not obliged to prevent the *Evils*, *Natural* or *Moral*, neceſſarily or occaſionally connected with this Syſtem; on the contrary it muſt appear, that *Evil*, as well *Moral* as *Natural*, entered in ſome Senſe, into the Plan of his Work."

"NOT that we muſt imagine, (ſays *Leibnitz*) that GOD has poſitively willed or intended that *moral Evil* ſhould be; no: he has but merely *permitted* it, becauſe it was in ſome Senſe connected with the innumerable *Perfections*

tions of the Creation. It is theſe Perfections that raiſe the *preſent* World above all *poſſible* Worlds: And it is not the moſt *Perfect*, becauſe *Sin* has found Place in it; but what we ſhould ſay is this, that the moſt *perfect* of Worlds is that, in which *Sin* and *moral Evil* has taken Place. God has not therefore willed *Sin* or *moral Evil* in itſelf, nor conſequently Predeſtinated any of his Creatures to it.—"

THIS way of Reaſoning has been termed *Optimiſm* by the Learned, from the Suppoſition it is built upon, of *this* being the *beſt* of all poſſible Worlds.

IT was for ſome Time imagined, that Mr. *Pope* had adopted this Syſtem. This Conjecture took riſe from that celebrated and favourite *Maxim* of his, which he ſo ſtrenuouſly *inculcates* in his *Eſſay on Man*:

— "Whatever is, is *Right*:" —

BUT he publickly diſavowed the Charge in his Letter to Monſ. *Racine* on this Subject; and further declared to his Friends in *England* that he had never ſeen *Leibnitz*'s Treatiſe on theſe Matters, or at leaſt not till he had compoſed his *Eſſay* on *Man*. The Judgement we are therefore to form of his Sentiments on this Head, is, that according to the Plan, which the Creator propoſed to himſelf in the Formation of the World, *whatever* is, is *Right*: A Sentiment, which will ſtand the Teſt of the ſevereſt *Philoſophical*, or *Theological* Scrutiny: Becauſe All that is, is either *neceſſarily*, or *occaſionally* connected

nected with the pre-eſtabliſhed Laws of the general Syſtem of Things; that is, with the general Laws of *Motion*, thoſe of the *Union* which ſubſiſts between the *Soul* and *Body*, and the more particular Laws of the *Liberty* and *Freewill* of Man.

PEOPLE not ſufficiently converſant in theſe Matters may here ſuſpect, that *Leibnitz* meant, by his Syſtem of *Optimiſm*, to deny the Reality of a *future* and *better* State after this Life. But this is a Miſtake. He only talks in this Place of thoſe *tranſient* and *ſubordinate* Worlds, which it was in *God*'s Power to create: Of all which he ſays *this* was the *beſt*, and *moſt Perfect*. *Leibnitz* was a Chriſtian, and believed a *future*, permanent and immortal State.

THAT therefore, which peculiarly characterizes *Leibnitz*'s Syſtem, and diſtinguiſhes it from Dr. *King*'s, is his Suppoſition, that this *actual World*, is the *beſt* of all Worlds poſſible, independently even of the *Choice* which God made of it; whereas Dr. *King* ſuppoſes that with Regard to the Creator there could have appeared nothing in the Idea of any poſſible World whatever, which could have recommended it particularly to his Choice; and that it was the free Determination of the Divine Will alone, which gave this *actual* World the Degree of Merit it holds: For all poſſible Worlds being eſſentially under the Idea of *Creation*, muſt be neceſſarily *limited* and *imperfect*; and tho' conſtituted in different Degrees of Perfection comparatively to each other, yet all equally indifferent to, becauſe infinite-

ly diſtant from, the *ſupreme Being*, which conſequently may produce Worlds more and more Perfect without End.

LEIBNITZ therefore ſeems to have derogated from the Idea of the divine *Greatneſs* and *Power* in ſuppoſing *this* the moſt perfect of all *Worlds* poſſible; or attributing any Degree of Excellence to it, relatively to the Creator and his ſovereign Views, above any other World. And thus even this pompous Syſtem, ſo much cried up by *Leibnitz's* Adherents, betrays even at the firſt View, that general Character of Weakneſs entailed upon every human Underſtanding.

TO conclude: The beſt, and indeed the only ſure Method of reaſoning Philoſophically on the Subject before us, ſhould ſeem to be this;—*Pain* and *Evil* exiſt really in the World, and not ſurely without the Creator's Knowledge and Permiſſion: The obvious and natural Conſequence of this experimental Truth is, *Firſt*, That the *Happineſs* of *Man* was not the *ſole* or *principal* Object of the Creation: *Second*, That *Pain* was not introduced into the World without Cauſe; and *Thirdly*, That in the deſigned Syſtem of Things, which the great Creator alone can comprehend and unfold, *Man* could not have been totally exempt from it.

IF it has found Place in this World, why not alſo in a *future* State? And what created Underſtanding can determine the *Bounds* of that *ſupreme Juſtice*, whoſe inalienable Right it is to adjudge *Puniſhment*, as well as *Reward*?

—Alas!

—Alas! it has no *Bounds*; for none of the divine Perfections have any.—Again: what *Mortal* can comprehend the full Extent of his *Obligations*, and *Duty* to the Godhead? Or the Degree of *Malice* and *Guilt* contained in the Revolt and Diſobedience of Man? Will the *Unbeliever* then preſume to *dictate* to the *ſovereign Judge*?—Should he not rather *ſubmit*, and *tremble*?

CHAP. IV.

Succeſſion of Pain *and* Pleaſure, *how conducive to our* Happineſs *both in the* natural *and* moral *Senſe.*

NOW that it appears both from the *Compoſition* of our Frame, and the State of *Probation* in which we have been placed, that *Pain* could not have been totally excluded from the World, is it not truly admirable how the Creator has regulated the Manner of its Operation? How he has blended theſe ungrateful Senſations with the oppoſite Feelings of *Pleaſure*, and even made them ſubſervient to the Production of human *Happineſs*?

THE Succeſſion of *Pain* and *Pleaſure* which he has eſtabliſhed in the Soul, is indeed the ſureſt Pledge of our Happineſs both in the *natural* and *moral* Order of Things.—In the firſt, it is what moſt effectually anſwers the Purpoſe of our *Preſervation*, and gives at the ſame Time a *Reliſh* to the Pleaſures and Enjoyments of Life, which they ſhould otherwiſe have wanted.

I ſhall here give an Inſtance of the *Goodneſs* and *Wiſdom* of *Providence* in both theſe Views.

THE Pleaſure we feel in ſatisfying the natural, and periodical Cravings of *Hunger*, was intentionally given to invite us to take our neceſſary

neceſſary Food, in ſuch Quantity, as ſhould properly ſupport Nature. And it is very remarkable, that this Kind of *Pleaſure* riſes always in Proportion to the Neceſſity we ſtand in, of Food and Nouriſhment, at leaſt in ſound and healthy Conſtitutions; and in general, as the learned *Gaſſendi* obſerves, the more important and neceſſary any particular Purpoſe of Nature is, the higher Senſe of *Pleaſure* hath *Providence* annexed to the Means of effecting and promoting it.

BUT to follow the Thread of our Reaſoning; if Things had been ſo ordained, that we ſhould on every Occaſion feel the ſame *Pleaſure* in the Uſe of *Eatables*, this agreeable Senſation inſtead of contributing to our Preſervation, would ſoon cut ſhort our very Exiſtence itſelf, by engaging us to take in ſuch Quantities of Food, as muſt have oppreſſed the Stomach, and overpower'd the digeſtive Faculties.

TO obviate this Evil, what has the Author of Nature done? Our own daily Experience ſhews it: He has annexed a Senſation of *Uneaſineſs* and *Pain* to the Uſe of *Victuals*, ſo ſoon as the foregoing Senſation of *Pleaſure* ceaſes to be *neceſſary*, or *uſeful*.

HERE then is an Inſtance of the Expediency, and even Neceſſity of *Pain* (in the preſent Syſtem of Things) which ſo much ſhocked the *Manichæans*. Theſe Men conſidered *Pain* only in an abſtract Light, without attending either to the unſearchable Views of the

the Creator, or the Compoſition of human Nature, or the Order and Regulation, under which it has been introduced into the World; which to every Underſtanding, capable of Reflection, is a moſt ſtriking Proof of the divine *Goodneſs* and *Wiſdom*. To which I muſt add, that a ſingle Inſtance of this Kind is enough to convince us, that *Pain* may be equally neceſſary in a thouſand other Caſes, tho' we may not be able to ſee immediately into the Connexion it has every where with the Deſign of our *Preſervation*.

BUT how does *Pain* contribute to enhance our *Pleaſures*, or give a higher *Reliſh* to our Gratifications, and Enjoyments?—

A long, and uninterrupted Fruition turns *Pleaſure*, as Experience ſhews us, into a *Toil*; for this Reaſon, that it fatigues too much the Organs of Senſation, and exhauſts the animal Spirits: Hence it happens in our preſent State, that *Pleaſure*, if not interrupted by alternate *Pain*, ſo often palls upon the *Mind*, and creates *Satiety*. There is even, we may venture to affirm, in the *Mind* itſelf, a certain Weakneſs and Limitation, which renders it incapable of ſuſtaining a long Courſe even of mental Delights, and Gratifications.—Be that as it may, thus far, at leaſt, is certain, that a Man whoſe Health has never been diſturbed by *Sickneſs*, nor his Pleaſures croſſed by intervening *Diſappointment*, knows neither the true value of *Health* or *Pleaſure*: But then how ſweet and delightful the return of *Health* after a little *Indiſpoſition*! and how affecting the Senſations of that Enjoyment,

joyment, which has been croſſed and endangered by intervening *Difficulties*, and *Diſappointments!*—So it is in fact, that the Intervals of *Pain* give a Kind of Novelty to *Pleaſure* itſelf, and produce that agreeable Emotion of the Spirits, which quickens every Appetite of the Soul.

SUCH the *Phyſical* Advantages, which Man derives from this eſtabliſhed Succeſſion of *Pain* and *Pleaſure* in the Soul!—But the *moral* Good, ariſing from this wiſe Regulation of the human Feelings, is ſtill of greater Importance to us. It was certainly meant by the Creator to preſerve the Mind in a happy *Equilibrium*, and equally prevent the Extremes of *Preſumption*, and *Deſpair*.

IF this Regulation had not taken Place, then all muſt have been *Pleaſure*, or all *Pain*: Extremes equally dangerous to the *Virtue* and *Happineſs* of Man in his preſent State of Inſtability, and Weakneſs.

IN the firſt Place, if all our Senſations were accompanied with *Pleaſure*, we ſhould have been expoſed to the continual Danger, and Temptation of attributing all our *Happineſs* to ourſelves, and affecting perhaps an abſolute *Independency* of the Creator.

WE ſee Something like this even under the preſent Diſpenſation, though altogether unfavourable to ſuch Sentiments. What pitiable Weakneſs, what mad Temerity betray themſelves frequently in Men, who have been flush-

ed

ed with a long Series of Proſperity, or ſuddenly raiſed to great and eminent Dignities!—The Son of *Philip* of *Macedon* having ſucceeded, perhaps beyond his moſt ſanguine Hope, in his Attack on the Perſian Empire, muſt henceforth be ſtiled a *God*.

WHAT ſhould it have been, if this giddy and inconſtant Being, *Man*, had no *Difficulty* to encounter, no *Pain* to undergo, or Balance to weigh down his Preſumption and Levity!

GOD has been therefore careful to provide againſt this Inconvenience by eſtabliſhing a conſtant, and unavoidable Succeſſion of *Pain* and *Pleaſure* in the Soul; a Regulation, which muſt neceſſarily convince us, that theſe intereſting Feelings, on which all our *Happineſs* or *Miſery* depends, are derived to us ſolely from that Hand, which gave us Exiſtence, and in whoſe Power it is to continue, or at Pleaſure to withdraw all Favours from us.—

ON the other Hand, if all our Feelings were accompanied with *Pain*, we ſhould not have known the Hand, that brought us into Being; we ſhould have denied the very Name of *Goodneſs* and *Providence*: What do I ſay? We ſhould have been neceſſitated (I dread the Thought) to hate and curſe our very Exiſtence, and its Author.—But in the preſent Order of Things, where ſo many agreeable Senſations lye before us, we cannot but love and cheriſh the Being we have received; and diſcover in every pleaſing Sentiment, or Feeling of the

the Soul, a new and powerful Motive to bleſs and praiſe the Creator.

AND indeed, if we do not ſuppoſe Circumſtances ſo peculiarly diſtreſſing, as to deprive a Man of the Uſe of his *Reaſon*, it muſt be acknowledged. that he is always provided with agreeable Senſations enough of one Kind, or other, to counterbalance any Weight of Miſery, under which he may labour.—No one, I believe, ever wiſhed to *die*, purely for the *Pleaſure* of parting Life; and nothing but the ſuppoſed Impoſſibility of recovering *loſt Health*, with the common Bleſſings attendant thereon, could naturally reconcile us to the Thought of approaching *Diſſolution*.

I ſay, *naturally*; for I ſpeak not here of *ſupernatural* Motives, to which the Love of this *preſent* Life, with all its Appendages of *Health*, *Fortune*, *Liberty*, &c. muſt in the Balance of Reaſon yield, and give Place.

BUT in our Eſtimation of theſe laſt mentioned Benefits it is certain, that the loſs of a Man's *Health*, *Fortune*, &c. and (I ſhall venture to add in one Senſe at leaſt) the Wreck even of his *Fame* and *Character*, are all Loſſes *ſubordinate* to that of *Life*, becauſe in this are contained the Means, or at leaſt the Poſſibility of recovering all again by a more virtuous, prudent, and ſteady Courſe of Conduct.

WITH what Reluctance does not even the moſt determined *Self-deſtroyer* proceed to that fatal Extremity?—Whatever good Coun-

tenance he may affect to put on, it is certain that Nature ſhudders at the thought of *Deſtruction*, and that the very Idea of ſo cruel an Expedient throws the Soul into a State of profound Melancholy, which can ſcarce be diſſembled, and of which we frequently diſcover the moſt evident Traces, when the bloody Scene is over.

CATO himſelf, whoſe apparently heroic End has been the Subject of ſo much Admiration among the *Romans*, and on our *Stage*, could not help betraying ſtrong Symptoms of Uneaſineſs on that Occaſion, though he affected to Support his Reſolution with the Wiſdom and Philoſophy of *Plato*, and ſeemed actually Feaſting in the Anticipation of *Immortality*. The Love of Life, which no preſent Diſtreſs can totally extinguiſh, returned inceſſantly upon him, and daſhed the apparent Splendor of his premeditated *Exit* with Sentiments of conſcious Horror.

THIS appeared in various Inſtances. Whilſt he was revolving the fatal Deſign, he gave one of his Servants, for a ſlight Offence, a violent Blow on the Face. He flew into a Rage with his Sons, who through a Sentiment of filial Duty, and Affection, had ſecreted his Sword: He puſhed back his Phyſician with Violence, when he came to dreſs his Wound: In a Word, with a ſavage Ferocity he tore his own Bowels; and in this critical Moment, at once demonſtrated the *Regret*, with which he parted *Life*, and entirely forfeited that high Character

Character of Wiſdom, for which he had been ſo juſtly celebrated before.

IN general, therefore, the Idea of *Suicide* can only proceed from a *diſordered* Reaſon, which can not attend to the Enormity of ſuch *Self-abuſe*; or an Exceſs of Haughtineſs and Pride, which will not bend to *Circumſtances*, but in its Rage ſtifles all the tender Sentiments of Nature.—

CHAP. V.

Concluſion of the foregoing Matter.

FROM what has been ſaid it muſt evidently Appear, that after all the *Evils* which the Oppreſſion or Malice of Men may bring upon us, or our own Weakneſs and Miſconduct may have occaſioned, there is ſtill ſome ſenſible Portion of *Comfort* and *Enjoyment* in Life, ariſing from the general Benefits of Exiſtence, and the periodical Returns of Health and Liberty, however ſlight in Appearance; but above all, from that ſovereign and univerſal Reſource of Mortals, *Hope*; which, however diſtant its Object may appear, affords always an immediate, and moſt affecting Conſolation to the Soul.

FOR theſe Reaſons many Philoſophers of Note have advanced, that there is viſibly a greater Portion of *Good*, than *Evil* in the World: a Poſition, which has been ſtrongly maintained, and in the Opinion of good Judges clearly demonſtrated by Dr. *King* in his *Origin* of *Evil*, *Sherlock* on *Providence*, and many others.

BUT

BUT it muſt be acknowledged, that it is the Idea and Hope of a *future* State, which principally turns the Scale in our Favour, and makes the Portion of *Good* to preponderate over that of *Evil*. If we could be ſtript of this good *Hope*, or our Imagination confined to the immediate Enjoyments of this Life, then indeed the Portion of *Evil* exiſting in the World muſt have been judged to outweigh all the *Good* or *Happineſs*, it contains; but there is in this juſt and powerful Sentiment a Fund of Satisfaction and Delight, which joined to the many other Bleſſings we are actually poſſeſſed of, ſeems to give the Sum total of *Good* a viſible Superiority over that of *Evil*.

BUT be that as it may, what are we to think of certain modern Philoſophers, who would treat this juſt *Hope* as *Chimerical*, and repreſent it as a pleaſing *Illuſion*, which Men are fond of indulging to ſooth their *Pride*, and forget, if poſſible, how nearly their Condition approaches to that of the *Brute*?—Theſe are the Sentiments, among many other impious ones, of the Author of *L'homme Machine*, which is commonly attributed to the *Marquis d'Argens*; they are alſo contained, we are ſorry to ſay it, in the famous *Epiſtle* of a very great and illuſtrious Perſonage in the *North* to the late Marſhal *Keith*.—It is hard to ſay of ſuch Sentiments, which they deſerve moſt, our Pity, or Indignation.

ONE Thing however is certain, that while we ſee, on the one hand, ſo much real *Evil* in the World, ſo many ſevere Trials, which

Virtue

Virtue is expoſed to; and, on the other, have any Idea of a ſupreme Being, infinitely *Good* and *Juſt*, we cannot but conclude, that our *preſent* Exiſtence is a State of *Trial* and *Probation*, which is to be followed by another, in which approved VIRTUE ſhall be Rewarded, and VICE puniſhed according to the Rules of eternal and invariable *Juſtice*.

COULD we have the leaſt probable Suſpicion of Falſity or Illuſion, in this Sentiment, then indeed our Condition ſhould have been truly *miſerable*, and much inferior to that of the *Brute*, which we now ſo much deſpiſe. Our Reflection on the *paſt*, and Apprehenſion of *future* Events (Faculties unknown to the *Brute* Kind) with a Thouſand other Feelings peculiar to *Humanity*, are an exhauſted Fund of internal *Miſery* and *Pain*, which nothing but that bleſſed *Hope* can ſolidly relieve:

—"The Soul, *uneaſy* and *confined* at *Home*,"
"*Reſts*, and *expatiates*, in a *Life* to *come*,—"
Pope.

THESE are the Reflections we had to make on the Nature of *Pain*, which ſtill continues a ſtumbling Block to certain weak and *ſceptical* Heads; Men, who delight in bewildering themſelves in the inextricable Mazes of *Speculation*, and ſeek only to confound all Things in an endleſs Round of *Doubt* and *Uncertainty*.

THE Wiſdom, however, with which *Pain* has been attempted with *Pleaſure*, and their mutual Concurrence in innumerable Caſes in promoting

promoting the general Cauſe of *Happineſs* and *Self-Love*, leaves not the leaſt Shadow of Doubt concerning the *Goodneſs* of GOD in the preſent Syſtem of Things: Nor can we draw any other rational Concluſion from this eſtabliſhed *Succeſſion*, and *alternity* of *Pain* and *Pleaſure* in the human Soul, but that the Creator has been willing by this Means to afford his *rational* Creatures an Opportunity of exerciſing their *Freewill* and *Liberty*, with a certain Degree of Eaſe and Pleaſure to ourſelves.

CHAP.

CHAP. VI.

Univerſal Influence of Self-Love in all our Determinations and Actions.

FROM the original Conſtitution of human Nature, as we have already obſerved, we neceſſarily *love ourſelves*; and this Principle enters into all our Deliberations and Actions. In every Movement of the Soul we ſeek on one Side, or other, for Happineſs, *real*, or *imaginary*; nor is it poſſible for us to incline to the purſuit of any Thing, but as it preſents ſome face, or Appearance of *Pleaſure* or *Enjoyment*.

EVEN what we commonly call *imaginary* Happineſs, includes always ſome Degree of *Enjoyment*: For the Imagination itſelf, independently of the attainment of it's ſuppoſed Object, carries along with it a ſtriking, tho' tranſient Charm, powerful enough of itſelf to engage and employ all the Attention of the Mind.— "Thus, ſays *Rochefoucault*, there are People, whoſe *Self-Love* is ſuch, that they find Means, when they are in *Love*, to be taken up with their *Paſſion*, without being ſo with its *Object*."

SOME

SOME Writers of Eminence, and particularly *Rochefoucault*, have given a critical detail of the Operations of the Principle, which makes the Subject of our preſent Enquiry, and with the help of this Clew unravelled in a great Meaſure the Myſtery of the human Heart. How many *falſe Virtues*, or *real Vices* under the Diſguiſe of *Virtue*, have been detected and expoſed in theſe valuable Writings!

THESE Writers, however, have been often accuſed of Diſgracing and Calumniating human Nature, by affecting to place it in the moſt unfavourable Light, and putting forth every *hideous* Feature of the Soul, at the ſame Time that they have induſtriouſly paſſed by many amiable Lineaments and Qualities, diſcoverable even in the moſt exceptionable Characters.

IT is not to be doubted, that there may have been a blameable Affectation in this ſatyrical diſplay of Wit, and Humour; and that ſome Men of Genius have indulged too much this Taſte for what is called the *Caricatura*; of which *Rabelais* and *Swift* are the two moſt ſtriking Inſtances among the Moderns, as *Diogenes* and *Lucian* were among the Ancients; though it cannot be denied, that this Species of Writing is in ſome Reſpects very uſeful, and tends much to the Correction of *Vice* and *Folly*, as well as to the Advancement of Knowledge, and the formation of a true Taſte and Judgement.—We do not, however, mean to adopt this Method; but taking human Na-

ture in the moſt favourable Point of View, our Deſign is to ſhew, that all our Determinations and Actions, whether *good*, or *bad*, *praiſe-worthy*, or *blameable*, take their Riſe in *Self-Love*, and that this is the univerſal Source, and Spring, from which, in a certain Senſe, they all flow.

AS to thoſe Actions, which are manifeſtly *Vicious*, and Repugnant to the ſacred Dictates of *Reaſon*, there is no doubt that they are entirely influenced by *that Principle*: it may not, however be unentertaining to the Reader to compare ſome Actions of this Stamp to others of a doubtful Nature, and ſuch, as tho' they cannot be denominated *Virtuous*, becauſe dictated by the immediate Love of *Life* and *Eaſe*, yet deſerve not the Name of *Vice*, becauſe they are productive of no *Evil Conſequences*. The *Contraſt*, I mean here to draw, is between *Cato* and *Perſeus*, the laſt of *Alexander*'s Succeſſors in the Throne of *Macedon*.

THIS unhappy Prince having been defeated and taken Priſoner by the Conſul *Paul. Æmilius*, earneſtly prayed the Conqueror to ſpare him the Mortification of being dragged in Triumph before the *Roman* People; to which the Conſul returned coldly for Anſwer, "that the *Favour*, *which the* King *demanded*, *lay entirely in his own Hands*:" Giving him by theſe Words to underſtand, that he was at Liberty to prevent the Mortification, he apprehended, by a *voluntary Death*.—*Perſeus* underſtood full well the meaning of theſe Words, but declined the Expedient.

CATO

CATO in Circumſtances equally diſtreſſing, diſdains to receive the leaſt Favour from the hands of *Cæſar*, and rather than live a Moment by the Clemency of an Uſurper, fiercely points the Sword againſt his own Breaſt.

WHAT was the Motive that guided theſe Men to Reſolutions ſo oppoſite, in Circumſtances perfectly parallel? Was it not evidently the ſame Principle of *Self-Love*, differently applied and directed?

TO *Perſeus* it magnifies the Terrors of *Death*, to which Life and Exiſtence, however embittered by the Frowns of Fortune, ſeemed yet to make a tolerable Contraſt; *Cato* it ſeduces with falſe Notions of Magnanimity, and a diſtant Proſpect of *Glory*, that is, of a great and illuſtrious Name with Poſterity.

THE Conſul's Propoſal to the unfortunate *Perſeus* had all the Air of an Inſult, and ſeemed rather to imply a cruel Aggravation, than point out a Remedy to his Misfortunes; but a voluntary Death ſeemed the only remaining *Salve* for *Cato*'s Pride.

IN a Word, *Cato* is aſhamed to *live*; *Perſeus* afraid to *die*: and the Reſult of this ſtriking Contraſt is, that as the one had propoſed to himſelf a Point of *Happineſs* in *preſerving* his Being, ſo did the other in *relinquiſhing* it.

STILL, I muſt repeat it here, (and wiſh for the Sake of my Countrymen, that

this Sentiment were better eſtabliſhed in general) this laſt Act of *Cato*'s Life is extremely reprehenſible; not only becauſe it was repugnant to the firſt Dictates of Nature and Reaſon; but alſo becauſe the Love of his Country, with which no doubt he was animated in a high Degree, demanded the Preſervation of his Life: For it is not to be doubted, that a Man of his Reſolution and Wiſdom might have greatly ſerved the Cauſe of *Liberty* upon any future favourable Occaſion, had he had the Virtue to live.—*Plato*, had he been then living, would have condemned him, notwithſtanding the general Prejudice of the *Romans* in favour of *Suicide* in the like Circumſtances: Nor is there, perhaps, in any Author a more ſtriking Inſtance of the *falſe Sublime*, than what *Lucan* ſays on this Occaſion:

—*Victrix* Cauſa *Diis* placuit, ſed *Victa* Catoni.

IT will, I know, be readily allowed, that *Self-Love* had a principal Share in both theſe Actions, whereof the one was manifeſtly *criminal*, and the other required no great Effort of *Virtue* to Support it: But its Influence in Caſes of real *Virtue* will be diſputed. Let us therefore ſhift the Scene, and conſider the Matter in another Light.

IS there a *Virtue* in the Soul, which is not inſpired by *Self-Love*. Or where is the virtuous Man, who ſeeks not his *perſonal Happineſs* in *Virtue?*

THERE are Virtues (ſay the modern *Platoniſts*) which are acknowledged to be perfectly

fectly *diſintereſted*; nay, whoſe entire *Merit* conſiſts in their Diſintereſtedneſs, and Superiority to all the Dictates of *Self-Intereſt* and *Self-Love*. Would not the leaſt Appearance of ſuch a *Motive* deſtroy in the Eyes of the World all the ſuppoſed Merit of *Benevolence*, *Friendſhip*, and the like exalted Virtues? Would it not convert the glorious Conſciouſneſs, which naturally accompanies ſuch noble Deeds, into ſecret Repoach and Confuſion?—

BUT the entire Weight of this Objection will be found to reſt upon the Word *Self-Intereſt*; which in this Place is ambiguous and equivocal.

IF by *Self-Intereſt* is meant here a Compenſation, or return of Kindneſs in any external Way, as expected and intended by the Benefactor, or Friend, it is undoubtedly incompatible with the Idea of true *Benevolence* and *Friendſhip*, which ſeek for nothing diſtinct from the *Pleaſure* of the *kind Act* itſelf, and are known to be, in this Senſe, their own *Reward*.—If by *Self-Intereſt*, we underſtand the *Pleaſure* and *Satisfaction*, which is inſeparable and even indiſtinct from *Benevolence* and *Friendſhip*, it is not all incompatible with theſe Sentiments.

WILL the World arraign a good Man, or can he poſſibly reproach himſelf for the *Pleaſure* he feels in doing *Good?* And is there not always, prior even to any Reflection of the Mind, a certain internal Complacency and Satisfaction, accompanying theſe generous Affections?

tions?—In a Word; can it be ſaid, that Sentiments, like theſe, which ſo deeply intereſt the Heart of Man, are totally *diſintereſted*?—

Mr. *HUME* would endeavour to inſinuate a Fallacy in this way of Reaſoning.—"It hath been remarked, (ſays he, in his *Enquiry* concerning the *Principles* of *Morals*) that every Act of *Virtue*, or *Friendſhip*, is attended with a ſecret *Pleaſure*; from which it hath been concluded, that *Virtue* and *Friendſhip* could not be *diſintereſted*—But the *Fallacy* of this (continues he) is obvious: The *virtuous* Sentiment or Paſſion, *produces* the *Pleaſure*, and does not *ariſe* from it. I feel a *Pleaſure* in doing good to my Friend, *becauſe I Love him*; but I do not love him for the *ſake* of that *Pleaſure*.—"

THE Objection is ſpecious. But this ingenious Writer does not diſtinguiſh between the *original*, and as I may ſay, *intrinſic* Pleaſure, which directly engages the Mind in the Love and Practice of *Virtue*, and the *reflexive* Pleaſure, which is but *Adventitious*, and merely *Conſequent* upon the virtuous *Act*, or *Sentiment*.

WHAT Mr. *Hume* ſays in the Objection, is applicable only to the *reflexive* Pleaſure ariſing from the Conſciouſneſs, or Remembrance of having done an Act of Virtue; in which Senſe it is certain, the *Pleaſure* does not *produce* the virtuous Sentiment, but is rather the *Effect* of it.

IN

IN this Senſe it is alſo true, as Mr. *Hume* obſerves, that I feel a *Pleaſure* in doing good to my Friend, *becauſe I love him*; but do not love him for the *ſake* of that *Pleaſure*:" For this is purely a *reflexive* and *conſequential* Pleaſure, which might not perhaps have been intended, and poſſibly did not occur to the Mind, when it firſt launched out into that Sentiment. This however requires ſome Explanation.

IT is acknowledged by all, who have been happy enough to cultivate an Intimacy with *Virtue*, that it's Returns are beyond Expreſſion delightful to the Mind, and ſurpaſs by far all the boaſted Reliſh of external Gratifications.

WHAT, in fact, can equal the Joy of having relieved *Merit* in *Diſtreſs*, or contributed in any remarkable Degree to the Happineſs of our Fellow-creatures? How happy the Mind of a true Lover of Mankind! how beatifying the Scene, which Reflection opens to him!—The oppreſſed *Widow*, and deſponding *Orphan* reſcued from Miſery, and drying up their Tears! Honeſt *Induſtry* encouraged, or revived, and ſpreading thro' the Land! *Cities* riſing from Obſcurity, or from the Duſt, to Wealth, and Elegance! The Country covered with the richeſt Fruits of the Earth, and holding out even to foreign Nations the Neceſſaries, and Comforts of Life! *Oppreſſion* of every Kind reſtrained, puniſhed, or diſarmed!

SUCH the Fruits of true *patriotic Virtue!* Loſt in his Admiration of this accumulated Happineſs, the Extent of which he did not perhaps

haps *foreſee*, the *Patriot* enters hourly upon new Scenes of *Pleaſure*, and his Eye now feaſts on Proſpects, the Idea of which did not perhaps preſent itſelf even to his Imagination, in the *original* Deſign.

ADD to all this the *Pleaſure* ariſing from the juſtly merited Applauſe, and Gratitude of Mankind towards their Benefactor; a Circumſtance, which always flatters the Mind in a very delicate Manner, and the more ſo, when not at all ſollicited, or expected.

THUS far, therefore, Mr. *Hume* is right in his Obſervation, that the virtuous Sentiment *produces* the Pleaſure, and does not *ariſe* from it; that is, the *reflexive* Pleaſure, which we have here ſketched out.

BUT this is not all applicable to the *direct* and *original* Pleaſure, which firſt engaged the Mind in the Exerciſe of *Virtue*; for this was the ſole, internal, and immediate *Motive* of the Act itſelf, and the *natural Force*, which put the Mind upon that amiable Purſuit; as *Impulſe* is the *natural Force*, which ſets *Bodies* in *Motion*; with this eſſential Difference, however, between the Powers of the *Soul*, and pure *Matter*; that the Latter is from its Nature incapable of giving itſelf any *Impulſe*, or *Motion*, and in its Operations is merely *Paſſive*; whereas the *Soul* hath received from the Creator an *active Principle*, by the Means of which ſhe can riſe at will to *Sentiment* and Action, and effectually purſue that *Sentiment*, or lay it entirely aſide.

WHATEVER

WHATEVER Side the Soul may incline to in ſuch Circumſtances, ſhe is always led to it by ſome direct and immediate Senſe of *Pleaſure*, as her internal and proper *Motive*; if to indulge and purſue the conceived Sentiment, her immediate *Motive* is ſtill the innate *Pleaſure* of the Sentiment itſelf; if, on the contrary, the Soul inclines to check and reſtrain it, the immediate *Motive* then is another different Senſe of *Pleaſure*, ariſing from the Removal of ſome painful *Apprehenſion*, which the Soul ſhould have been expoſed to by perſevering in it; as that of ſubſequent *Pain*, *Diſhonour*, *Miſery*, &c. This Apprehenſion being grievous, and hateful to the Mind, the Idea of its Removal muſt be neceſſarily pleaſing; and this *Pleaſure* then ſtands our immediate *Motive* to decline the Purſuit.

OR if this way of Reaſoning ſhould appear too far fetched, I ſhall content myſelf with a nearer *Motive*, which is the *Apprehenſion* itſelf, and *Fear* of ſome of the *Evils* abovementioned: For *Fear* as effectually deters the Mind from apprehended *Pain* and *Evil*, as *Love* invites it to the Proſecution of *Good* and *Pleaſure*. But the *Pain*, which this Apprehenſion gives, is at the ſame Time accompanied with a Senſe of *Pleaſure*, ariſing from the Poſſibility of its Removal; and thus *Pleaſure* always enters one way or other into the *Motive* of our Actions.

IT is alſo to be obſerved here, that we may break off from the Proſecution of an Act, or Sentiment, without being moved thereto by the Apprehenſion of any ſubſequent *Evil* at all, and purely for the *Pleaſure* of Exerciſing our Free-will and Independency. For there are People, who

from this Motive alone ſeem to take Pride in ſteeling the Mind againſt the Attacks and Solicitation and Perſuaſion. If to one of this Character you put the Queſtion: "Why will you refuſe to do this? or why not continue to do, as before?— the Anſwer immediately is— "Becauſe it is my *Pleaſure*."—

THUS every poſſible Manner of engaging the Mind to Action may be reduced to this one general Head, viz. The immediate Sentiment of *Pleaſure*, inſeperable from the Act itſelf, and which conſtitutes it's internal *Intereſt* and *Motive*.

IN this Senſe no Act, not thoſe even of the moſt exalted *Virtue*, can be called *Diſintereſted*; and every poſſible Act, or Sentiment of Humanity carries neceſſarily along with it this double Relation; viz. The Love of its *Object*, and the Love of *One's-ſelf*; or to ſpeak with more preciſion ſtill, the Love of the *Object* for one's own *immediate Good*.—

IT is, therefore, perfectly equal how we turn the Propoſition— "I feel a *Pleaſure* in "doing *good* to Mankind, becauſe I *love* them: or— "I *love* Mankind, becauſe I feel a *Pleaſure* in doing them *Good*."—The Terms are Synonimous, and the *Love of Self* always prevails, in whatever Light the Propoſition is ſtated: For it is impoſſible to *love* any Object, without feeling an immediate *Pleaſure* in loving it; and it is equally impoſſible to feel that *Pleaſure* without *loving* the Object.

THIS

THIS is finely exemplified in that noble Sentiment of *Titus*, when reflecting one Day, that he had conferred no ſignal Benefit on any of his Subjects, he was heard to expreſs theſe ever memorable Words — "My Friends, I have *loſt* a *Day!*"—

HE accounted that Day *loſt* to his *own* Happineſs, in which he had made no *other* Happy. And who could judge ſo truly of his Feelings, as himſelf?—If this great Prince's *Virtue* procured him the glorious Appellation of the *Delight of Mankind*, (DELICIÆ GENERIS HUMANI) this was the Prize of *Pleaſure* well underſtood, and of a truly rational and refined *Senſibility*.

——— "This World, 'tis true,
"Was made for *Cæſar*—but for *Titus* too:
"And which more *Bleſt?* Who *chain'd* his Country, ſay;
"Or he, whoſe Virtue *ſigh'd* to *Loſe* a *Day?*"

AND here it is to be further obſerved, that the *Pleaſure* riſes always in Proportion, and keeps pace with the Elevation, and Dignity of the *virtuous* Sentiment. Thus the *Pleaſure* we feel in our Love of the *ſupreme Being*, infinitely tranſcends that of every other Affection; as in its turn *univerſal* Benevolence, which takes-in the entire human Species, conveys a proportionably greater Satisfaction and Delight, than any particular Attachment, or perſonal Friendſhip, however warm and tender we may ſuppoſe it.

LOVE, and *perſonal Friendſhips* in general, are commonly obſerved to leſſen, and take away from the Affection we owe to the reſt of Species, and conſequently deprive us of many Opportunities of Self-gratification and Enjoyment, which the truly *Benevolent* alone Experience.

FROM what we have here advanced, it muſt appear, that the pure Love of God, itſelf, is not totally *Diſintereſted*. This at firſt Sight may appear a Paradox. What! that ſupernatural Affection, which raiſes the Mind above the World, and all created Objects! that pureſt, and ſublimeſt of all Virtues! Muſt it be thought, that *Self-Gratification*, and *Self-Love* enter for any Part in the Production of a Sentiment ſo *Divine?* and how reconcile this *Poſition* with true Philoſophy and Reaſon?

CHAP.

CHAP. VII.

Objection, taken from the pure Love *of* GOD, *answered; with ſome further Remarks.*

DESIROUS of removing every Species of Objection, that may ſeem to lie againſt the Principle above eſtabliſhed, and of illuſtrating, as much as poſſible, the genuine Principles of *Morality* and *Virtue*, the Author has thought it neceſſary to conſecrate a particular Chapter to this Conſideration of the *pure Love* of GOD, which is the firſt Difficulty that occurs to a *religious* Mind on this Subject, and indeed the only one, that carries any Degree of Weight. It will, however, be found upon Examination, that the Principle here eſtabliſhed is perfectly conſonant to the pureſt Principles of *Religion*, and that the oppoſite Opinion, however flattering it may be to our Pride and Vanity, is but a fond *Enthuſiaſm*; and, indeed, a dangerous one; for it was this *ſublime* Whimſey (if I may give it that Epithet) which gave Riſe to the Errors of *Quietiſm*, and held for a Time under a Kind of Faſcination the great and enlightened Spirit of *Fenelon* himſelf. The Objection, here hinted to, runs in this Manner.

"THE

"THE Almighty, by an extraordinary Inſpiration of *Grace* enlightens the Underſtanding, and inflames, or as it were, tranſports the *human Will.* He makes the Soul feel in the moſt affecting Manner, the Amiableneſs of his Perfections, the Glory of his Being, the Extent of his Power, and the infinite Riches of his Goodneſs and Mercy. Theſe great and magnificent Objects, opportunely conveyed to the Soul, enrapture and tranſport her into an Ocean of *Delight* and *Love*, which may be truly called an Anticipation of *Beatitude.* External Motives, that even of *future Glory* itſelf, have, we may ſuppoſe, no Share in this Work; it is ſuperior to every Idea of that Kind, and compatible even with the Suppoſition of a total, and immediate *Annihilation*, if ſuch a Caſe were propoſed."

THIS is all that the moſt fervent Piety can ſuggeſt on the Subject of *divine Love*: For as to that Notion of certain *Spiritualiſts*, who extended this Doctrine to the Caſe even of a certainty of one's *Damnation* the enſuing Moment, and aſſerted, that even in this Suppoſition the pure Love of GOD ſhould baniſh from the *Soul* every Thought, or Regard to one's own *Safety*; that is a mere Exaggeration, and built on the Suppoſition even of an *Impoſſibility*: For theſe two Things are utterly incompatible, "The *Love* of GOD above all Things," and "the immediate *Reprobation* of the Soul." And how far can the Suppoſition of an abſolute *Impoſſibility* contribute to the elucidation of Truth, particularly when it is aſſumed as a Proof of the Point in Queſtion?

THE

THE *Love* of GOD in the Terms above deduced, which alone ſeem properly to characterize it, is an Act or Sentiment of *Love*, the moſt perfect and ſublime that can poſſibly enter the Heart of Man. But is even that divine Affection totally *Diſintereſted*, and diveſted of all Regard to *Self?*

IT manifeſtly Appears, it is not. On the contrary, the more it Abſtracts on the one hand from the Idea of *Reward*, the more ardently it purſues it on the other. *External* Motives operate not then, it is true, on the Soul, not even that of *future Glory* itſelf, as has been already mentioned; but then the *Internal*, that is the actual Sentiment of *Delight* and *Joy*, accompanying that grand Affection, Acts with redoubled Vigour on the Mind, and even riſes in Proportion with the Decreaſe, or Abſence of every *external* Motive. What elſe could Support the Soul in this extraordinary Effort, and Exertion of her Powers? Or rather, what is that ſupernatural Act of Love, itſelf, but the inward *Joy* and *Delight* we feel, when abſorpt in the Contemplation of the *divine* Perfections? It is, truly, in this Senſe, its own *Reward?*

NOR is this a mere *paſſive* Feeling of the Soul, as the *Quietiſts* pretended: No, it is an *Active* and powerful Sentiment, which leads directly to the Exerciſe of every Virtue, commanded, or recommended in the *Goſpel.*

THIS

THIS Glow of *divine Love* is, therefore, in Fact, the Perfection, or Conſummation of *human* Self-Love, which then finds it's Account in the Suppoſition even of a total and immediate *Annihilation*; for ſtill in this Suppoſition it muſt be infinitely *pleaſing* to the virtuous Soul to lay down, if required, her entire Being at the Feet of her ſovereign *Lord* and *Benefactor*. Muſt the Soul in this Caſe, refuſe herſelf this *laſt*, this great and truly *virtuous* Gratification? Is ſhe not rather *obliged* to Promote and Indulge it? Is not this Senſe of *Delight* and *Joy* in reality *inſeperable*, and even *indiſtinct* from the Love of GOD itſelf?—Here it was, that the powerful Eloquence of *Boſſuet* viſibly triumphed over *Fenelon* himſelf, and like a Torrent carried all before it. But the latter, tho' vanquiſhed, ſhared alſo in the Triumph; and his humble and candid Submiſſion did as much Honour on this Occaſion, to his *Virtue*, as all his literary Productions had before done to his admirable *Genius*. He did not, undoubtedly, foreſee or know the Abuſe the *Quietiſts* made of his Writings and Authority.

LET us, therefore, Diſſemble with ourſelves ever ſo much, and flatter our Pride with vain Ideas of pure *ſpiritualized*, and abſtracted *Love*; the *Love* of *Self* lies ſtill at Bottom, and dwells and reigns in our inmoſt Soul. This is Nature's Syſtem, and the Ordination of GOD.—Does it become us to attempt Reforming the Syſtem of the *Moſt-High*?—And if GOD has ſo formed the Heart of Man, as to have attached his Happineſs to the rational Gratification of his *Self-Love*, even

even when God himſelf is the Object of his Affections, what remains for Man to do, but adore the gracious Diſpenſations of the Creator, and gratefully co-operate with his paternal Views in the Study, and Purſuit of true Happineſs?

THIS one Thing, therefore, we may aſſert with Confidence, that though we cannot aſcertain the *ſecret*, and *ineffable* Means, by which divine *Grace* operates in the Soul, yet it cannot otherwiſe have its proper Effect, than by affecting our *Senſibility* at the ſame Time that it enlightens our *Reaſon*; and this can be only done by kindling up in the Soul certain extraordinary Feelings of *Delight*, and *Joy*, which no *created* Object or Power can effect, and which then conſtitute the real Strength, and Energy of the Soul.

FROM the Eſtabliſhment of this general Principle both in the natural and ſupernatural Order of Things, as demonſtrated in the foregoing Pages, ſome very intereſting Queſtions ariſe, and of the greateſt Importance towards fixing the Judgement with exactneſs, and preciſion, on the important Subject of *Principle*, and *moral* Sentiment

THE Mind of Man naturally inquiſitive, and formed for the Knowledge of Truth, is ever buſy in tracing that ſecret and inviſible *Chain*, which draws all Things together, and forms that Syſtem of *Order* and *Harmony*, which we call *moral Principle*; the Conformity

to which, or Deviation from it, is what conſtitutes the *Merit*, or *Demerit* of our Actions.

THE firſt Link of this great *Chain* we have diſcovered to be the innate *Love* of *Ourſelves*. This is connected with a Series of other Obſervations, which will gradually lead us to the Conſideration of *Virtue* in general, of *Morality*, it's *Obligation*, and true *End*.

THE firſt Thing, therefore, that preſents itſelf to our Conſideration, after eſtabliſhing the Principle juſt mentioned, is to enquire into theſe general *Wants* of Nature, for the ſupplying of which *Self-Love* was given us; and thoſe natural *Affections* and *Deſires*, which it was intended to anſwer and gratify.—In this we ſhall diſcover the Foundation, and firſt Riſe of *human Society* in general.

CHAP. VIII.

Self-Love of Individuals, *the firſt Foundation of* Human Society, *and its chief Support.—This Truth exemplified in a Variety of Inſtances, deduced from our internal Feelings.*

HITHERTO we have conſidered *Self-Love*, ſo far only as it regards the *Individual*, its Influence in the Affair of our immediate *Preſervation*, and the ſecret Determinations of the Mind. We now advance a Step farther in order to diſcover, how far it concurs to the Formation, and Stability of the *human Society*, whereof we are Members?—

NOTHING more evident, as we ſhall ſee, than that the immediate *Love* of *Ourſelves* is the firſt Source and Spring of this grand Coalition, called the *human Society*, though this Laſt ſeems formed to thwart, and ſacrifice on many Occaſions, our particular Intereſts to thoſe of others, who are often Strangers, and unknown to us. And yet (ſuch the Inconſiſtency of human Nature!) This ſame Principle, acting under another Diſguiſe, will not permit us candidly to acknowledge this Truth, but would make us attribute all theſe Effects to other

Cauſes more flattering, indeed, to our Vanity, but entirely diſtant from Nature and Truth.

THE Fact, therefore, is, that when Men firſt came together, and agreed to unite in Society, they were moved thereto by a Deſire of alleviating their natural Diſtreſſes, and enlarging the Circle of their Enjoyments. *Solitude* lay heavy on their Minds; nor could they in this State anſwer all the Demands of their *natural Wants*, which rather became more importunate and clamorous, becauſe in this State more impotent and helpleſs.

THE firſt Idea of mutual Communication and *ſocial* Life, relieved the Mind from all this Diſtreſs; and the ſubſequent Experience of the *Sweets* and *Charms* of a common *Society*, ſoon convinced Men of the reaſonableneſs of the Change they had made, and fully accounted for the *uneaſineſs* and *anxiety* they had laboured under in the State of *Solitude*.

RELATIVE to this, is what *Archytas* of *Tarentum* was wont to ſay, as *Tully* informs us, that "Though a Man was raiſed "up to the ſuperior Regions, and bleſſed with "a full View of the Stars, and all the Beauty "of the Univerſe yet even this Sight ſhould "prove inſipid and taſteleſs to him, if he had "no one to communicate, and tell his Happi "neſs to." *

* Si quis Cælum aſcendiſſet, naturamque Mundi, pulchritudinem *Siderum* proſpexiſſet, infinitam eam Admirationem ei fore, quæ jucundiſſima fuiſſet, ſi aliquem cui narraret, haberet. *Cic. de Amicitia.*

THE

THE ſame Principle therefore, which firſt engaged Men to unite in *Society*, made them afterwards ſtrike out new Forms of *Aſſociation*, and ſuch Plans of Polity and Government, as appeared moſt ſuitable to the Circumſtances of *Time*, *Place*, *Degrees* of *Population*, &c.

EVERY *ſocial* Inſtinct, every *connecting* Principle of the Mind, and *attracting* Power of the Soul, has its Foundation in this one natural Principle; and they are all to be conſidered as the Modifications of that univerſal Love of *Self*, which reigns throughout the *ſenſitive* World.

LET us ſelect a few of the moſt obvious and ſtriking; *Firſt*, That *Sympathy*, which draws the Sexes together; *Secondly*, Parental *Affection*; *Thirdly*, Filial *Love*; *Fourthly*, Friendſhip; *Fifthly*, Compaſſion to our *Fellow-Creatures*; and *Laſtly*, Love of the *Public Good*.

IN the firſt Place; what is that tender Sentiment, which makes ſo fine a Figure in *Poetry*, *Romance*, and the ſublimer Flights of *Platonic Enthuſiaſm*?—*Hobbes* ſays, "It is the *Love* of "*One* ſingularly, with Deſire of being *ſingu*"*larly* beloved."—*Rochefoucault* is more circumſtantial: "In the *Soul*, ſays he, it is a De"ſire to *Reign*; in the *Mind*, it is *Sympathy*; "and in *Bodies*, it is only a ſecret Inclination "to Enjoy what one Loves, after many Diffi"culties." Sentiments all founded on the immediate Love of *Self*; and indeed ſo ſtrong and powerful in their Nature, that the Creator has thought proper to reſt the great Object of the Propagation

Propagation of the *human*, as well as of every other *living* Species, on this Foundation.

PARENTAL Affection is equally the Child of *Self-Love*.—It flows more ſpontaneous to the Mother's Breaſt, than even thoſe milky and vital Streams, which ſhe imparts ſo fondly to her Babe. The more the dear Babe approaches to a likeneſs with the Parent, the more cheriſhed and careſſed. One is equally ſurprized, and pleaſed, to ſee one's ſelf thus in a Manner *reproduced*, and going to deſcend to a long Series of Generations; For this *living Miniature*, it is imagined, will tranſmit to Poſterity a thouſand little Copies of its beloved Original, the *Parent*; and if he ſhould happen not to bring an acceſſion of Power and Dignity to the Family, it is hoped, at leaſt, that he will be a Support and Comfort to the *Parent*'s old Age.

WHAT endearing Connexions, what boundleſs Effuſions of Benevolence are ſeen here to flow from this apparently dry, and tenacious Principle of *Self-Love!*

HENCE it is that *parental Affection* muſt yield in Point of *Merit* to *filial Duty*; for this has Difficulties, unknown to the former, to Surmount and Encounter. *Parental Affection* is, as I have already ſaid, ſpontaneous, and intereſting in every Point of View; *filial Duty*, in many Reſpects, humiliating and burthenſome. *Obedience*, *Diſcipline*, and *Reſtraint*, the indiſpenſable Concomitants of the *filial* State, are not ſo reliſhing to human Nature; and for this Reaſon

Reaſon we muſt think it was, that GOD thought it Neceſſary to make an expreſs Injunction of *filial Duty*, tho' not of *parental Love*.

HOW much this Affection partakes of the Nature of *Inſtinct*, we may judge by the poor *Brute* itſelf. See here ſimple Nature acting without Affectation, or Diſguiſe! See how the *Brute* Parent, merely for its own Sake, Loves and Cheriſhes it's *Young!*—If the *Bird* procures Food and Comfort for her little Brood, is it not becauſe the Sight and Poſſeſſion of them fills her Breaſt with an unſpeakable *Joy*, which ſhe would fain perpetuate by their Preſervation? If the *Dam* freely yields the Pap to a Circle of tender craving young Ones, is it not partly, becauſe the Draught, at the ſame Time that it relieves *their* preſſing Neceſſity, eaſes *her* Veſſels of a Weight, which diſtended and incommoded them? And is ſhe not often obſerved to flatter and invite her *Young*, to do her this kindly Office?

ADD to this the Joy and Satisfaction ſhe feels in the Poſſeſſion of her little Family, and you will diſcover that this great *Tenderneſs* and *Love* for her *Young*, is but the natural Expreſſion of the *Love* ſhe bears *herſelf*.

FOR a further Confirmation of this, we may obſerve, that as the *Young* advance in Age and Strength, the Love of the *Parent* viſibly decreaſes, and is at length totally extinguiſhed. Why? Becauſe it is now become too difficult a Task to ſupply their Wants, or provide for their overgrown Appetites, and Voracity; and becauſe

becauſe new Paſſions are now ſpringing up in the *parental* Breaſt, which muſt be gratified, and the Gratification of which is incompatible with the Care of her *Young*.

THE like would perhaps happen in the human Species, if *Reaſon*, and a certain Anticipation of *Futurity* did not bear our *Self-Love* forward to more diſtant Scenes of Contentment in the future *Happineſs* of the Offſpring.

FROM this it muſt appear, how diffident *Parents* ſhould be of their own Sentiments with Regard to their *Children*, and how they ſhould Study to turn the exceſſive *Fondneſs*, they naturally feel for them, to their true, and beſt Advantage, by withholding on many Occaſions that *inſtinctive Condeſcenſion* and *Indulgence*, which, if imprudently laviſhed, and not diſpenſed with Judgment and Caution, is known to mar and enervate their tender Minds, and produce ſuch Habits of *Wilfulneſs* and *Perverſeneſs* as nothing can afterwards remove or conquer.

FILIAL Duty itſelf, however difficult and humbling on many Occaſions, derives its Origin from the ſame Source. Whether it manifeſts itſelf in Sentiments of *Love*, or thoſe of *Fear*, the natural *Principle* it flows from, is ſtill the ſame.

LET us ſuppoſe the former to be the Caſe: Is it not certain, that the Happineſs and Preſervation of the Parent, which is the immediate object

object of *filial Duty*, reflects *Happineſs* and *Honour* on the Child? But without taking this Conſideration into the Account, is there not always, when filial Duty is governed by *Love*, a Sentiment of *Delight* inexpreſſible, which operates on the Mind of the Child, and leads him on ſweetly, and almoſt irreſiſtably to Duty and Obedience? His *perſonal* Happineſs is in this Caſe immediately concerned, and the bittereſt Regret muſt then expiate the ſlighteſt *Offence* offered to a Parent.

HOW admirably is this expreſſed in what is related of the Son of *Cræſus*, King of *Lydia*? It is ſaid of this young Prince, that on the Day of Battle ſeeing one of the Enemy upon the Point of giving his Royal Father a mortal Blow, he, who had been dumb to that Moment, was ſo agitated and affected, that he inſtantly broke through the Impediment, which 'till then had tied up his Tongue, and to the Amazement of all about him cried out "*Soldier!* kill not the *King!*"

IF we ſuppoſe *filial Duty* under the immediate Direction of *Fear*, is it not apparent, that the Deſire of avoiding *Puniſhment* or *Cenſure*, is as powerful with ſome Characters to enforce Obedience, as real *Affection* and *Tenderneſs* is with others? It is not, indeed, ſo laudable and general a Motive; but yet it is uſeful to the general Purpoſe of Society, and undeniably a Paſſion of *Self-Love*.—

IS *Friendſhip* itſelf (*Friendſhip*, that ſacred Bond of Union, and mutual Attachment)

more independent of, or leſs influenc'd by this Principle? A little Reflection will alſo clear up this Point.

WHAT were all the celebrated *Friendſhips* of the *Ancients*, and if ſuch Attachments ſubſiſt ſtill in our Days, what are they in fact, but a mutual Engagement of *reciprocal* Kindneſs, or a noble Commerce of heroic and exalted Sentiments, in which each Party aſpires to the *Gainer?* Let me be rightly underſtood; not in the external Advantages of *Riches*, *Place*, or *Fortune*, but in the more exquiſite and intereſting Feelings of *Benevolence*, *Generoſity*, and *conſcious Magnanimity*.

SOULS of this noble Stamp, and exalted Character, would bluſh to think they could be ſurpaſſed in *Delicacy*, or *Generoſity* of Sentiment. Hence that noble *Emulation* to prevent all the poſſible Deſires and Inclinations of the beloved Friend, and ſacrifice even one's own Life to his Preſervation, or Glory!

SUCH muſt a *Paoli* be, to judge from the Outlines of that exalted Character, traced out in *Boſwell's* elegant Memoirs; as conſpicuous in the Virtues of perſonal Friendſhip, as in thoſe of the Patriot, and Defender of national Liberty!

BUT after all the fine Things that may be ſaid of the Excellency and Merit of Friendſhip it will be found upon Reflection, that its moſt ſtriking Appearances imply really no more than the more refined and delicate Returns of *Self-Love*: Nor is any Thing more juſt than what *Rochefoucault* hath obſerved on this Subject, that

that *we can Love Nothing but on our own Account*; and that *we only follow our own Taſte and Inclination*, even *when we prefer our Friends to Ourſelves, though it is this* Preference, which *alone conſtitutes true* Friendſhip.—The Merits, real or ſuppoſed, of the Perſon we cheriſh, are indeed the *Object* of our Admiration and Love: But *Taſte*, and *Inclination*, that is, the *Delight* and *Joy*, this Object inſpires, the only internal *Motive* of the Paſſion itſelf.

COMPASSION, *Pity*, *Fellow-feeling*, which operate ſo powerfully in favour of the *Unfortunate*, and *Diſtreſſed*, and are ſo great a Support to the Intereſts of the *human Society*: What are all theſe precious Sentiments founded upon?—On the *Inward Diſtreſs* of our *own Minds*, ariſing from the Sight, or Conſideration, of other People's *Miſeries*; a ſecret *Pain* and *Uneaſineſs*, which we are naturally impatient to Relieve, by removing as ſoon, as may be, the Cauſe and Occaſion of it, that is, the Miſery and Diſtreſs of *Others*.

AMIABLE Weakneſs! which obtains moſt in the weakeſt, and moſt delicate Conſtitutions, as in that of *Women* and *Children*, and extremely uſeful to the Cauſe of *Humanity* and *Society*, by making us *ſenſible* to our *mutual Wants*, and preſſing home the Duties of *mutual Succour*, and *effectual Aſſiſtance*. Even the hardeſt Hearts are in ſome Degree ſuſceptible of theſe Feelings. The STOICS alone, of all the ancient Philoſophers, boaſted themſelves ſuperior, and inacceſſible to this amiable Weakneſs.

IT is pleaſant enough to hear how theſe Men diſcanted on this Subject. "*Pity* (ſays

" a great *Stoic*) is the *Fault*, or *Vice* of a " poor puſillanimous Spirit, which the *baſeſt* " Characters are ſuſceptible of.—The *Wiſe* " (that is, in their Senſe) the *Virtuous* Man " will look upon a Beggar, labouring under " all the Diſtreſſes of Poverty and Infirmities " of old Age, with a Countenance *unaltered*, " and his Heart *untouched* at the Sight of the " Calamity. He will not *pity*, but he will re- " lieve, and like the *Gods* look down with " Clemency on the Miſeries of poor Mor- " tals." *

IN this philoſophical Rant we may obſerve a Mixture of *Truth* and *Falſehood*, of *Sublimity* and *Extravagance*.

THE *Baſeſt*, as well as the moſt *Virtuous* Characters are, it is true, ſuſceptible of the Impreſſions of *Pity*: But it is not therefore to be deemed a *Fault*, or *Vice*, at leaſt a *Moral* one; It is in Truth the *mechanical* Effect of our Frame, and Conſtitution, which takes Place more or leſs in every Character, and is the irreſiſtible Conſequence of a Reflection we inſtantly make, (tho' perhaps *imper-*

* Clementiam, Manſuetudinemque omnes Boni præſtabunt; *Miſericordiam* autem vitabunt: eſt enim *Vitium* puſilli Animi, ad ſpeciem Malorum alienorum ſuccidentis. Itaque *Peſſimo* cuique familiariſſima eſt. Ergo non *miſerebitur Sapiens*, ſed ſuccurret, ſed proderit: Vultum non dejiciet, non Animum ob ærugantis alicujus aridam, ac pannoſam Maciem, ac innixam Baculo ſenectutem.—Sed, DEORUM more, *Calamitoſos* propitius reſpiciet. Seneca de *Clementia*, Lib. 2.

ceptibly

ceptibly to ourſelves) that we are equally ſubject to the Pains and Miſeries we ſee others labour under.

FOR a Reaſon directly oppoſite to this but founded on the ſame Principle of *Self-Love* and *Self-Preſervation*, we liſten with Pleaſure to the recital of *Shipwrecks*, or *Battles*, wherein Thouſands of our Countrymen have Periſhed, viz. From a Senſe of our own *ſafety* and *preſent Security*, as the *Spectator* ſomewhere obſerves.—*Lucretius* had made the ſame Obſervation before.

" *Suave*, Mari magno, turbantibus æquora Ventis,
" E Terra' magnum *Alterius* ſpectare Laborem ;
" Non quia, *Vexari* quemquam, eſt *jucunda* Voluptas ;
" Sed, quibus *ipſe* Malis *careas*, quia cernere *ſuave* eſt."

" 'Tis Pleaſant, when the Seas are rough to ſtand,
" And View another's *Danger*, ſafe at Land:
" Not 'cauſe he's *troubled*; but 'tis *ſweet* to ſee
" Thoſe *Cares* and *Fears*, from which *ourſelves* are *free*." *Creech.*

THERE is no *Fault* even in this indeliberate Senſe of *Joy* at our own Safety, though ariſing from the Sight of other People's *Diſtreſs*, any more than in the *Pain* we feel upon reflecting on

on their Misfortune: For both theſe Effects are equally inſtantaneous and irreſiſtable. The *Fault* in either Caſe would be, *Firſt*, If we ſhould ſuffer ourſelves to ſink ſo much under the weight of *Pain*, as to become incapable of relieving the Diſtreſſes we commiſerate, or contented ourſelves with merely commiſerating, without inclining to relieve the Diſtreſſed. *Secondly*, If the *Pleaſure*, we naturally feel at the recital of Shipwrecks and bloody Battles, ſhould betray us into Sentiments of Puſillanimity and Cowardice, and make us ſhrink from our Duty on Occaſions of *public* Danger, or Calamity: For then theſe Sentiments, which in themſelves are natural, indeliberate, and irreprehenſible, would degenerate into *Vice*, and a narrow and contemptible *Selfiſhneſs*.

AGAIN: It belongs to Magnanimity and true Greatneſs of Soul, to raiſe the Mind above the firſt Impreſſions of *Pain* and *Weakneſs*, which we call *Compaſſion*, *Pity*, &c. and ſhew a Serenity of Countenance, and Temper, amid the Troubles, and Weakneſſes, that ſurround us; that we may be able to direct theſe Feelings, as *Nature* and *Reaſon* preſcribe, to our own greater Good, and the public Utility.

IN this Senſe *Seneca*'s Remark is *ſolid* and *ſublime*; in any other, *extravagant* and *ridiculous*.—Greatneſs of Soul does not conſiſt in what the *Stoics* called *Apathy*, or an affected Inſenſibility; but in the Command of our Paſſions and Feelings, and the Efforts we made towards directing them to the great End, which

Nature

Nature had in View, when ſhe made us ſuſceptible of ſuch Impreſſions.—How muſt *Pompey the Great* have been aſtoniſhed, when he heard the famous Philoſopher of *Rhodes*, (who was that Moment in a racking Fit of the *Gout*) declare, that *he felt no Pain*, or that *Pain was in itſelf no Evil.*

THERE is no Wiſdom in attempting to force, or reverſe the Nature of Things. Our Nature, which is eſſentially limited and imperfect, is ſurrounded with *Wants* which neceſſarily give *Uneaſineſs* and *Pain*, until they are removed, or relieved; and in ſpite of all the *Stoic*'s Pride, and all the *modern Platoniſts* boaſted Delicacy, there is nothing more true, than that the moſt generous and active *Compaſſion*, that ever poſſeſſed the human Breaſt, had its firſt Riſe in the *Weakneſs* and *actual Diſtreſs* of the Mind, in the Manner above mentioned.

OF theſe *Wants* and natural *Weakneſſes*, ſome are fully anſwered by our own immediate Preſervation; others (as *Compaſſion*, and *Fellow-feeling*) are to be relieved only by contributing, as much as in us lies, to the Relief and Eaſe of our *Fellow-creatures*, and were conſequently given for the good of *Society* in general.

LOVE and *Zeal* for the *public Good* is the laſt Principle we are here to Examine. What immenſe Labours have not ſome public-ſpirited Men voluntarily undergone, to raiſe their

their native Country to a State of Independency, and Glory? What Application have they not chained themſelves down to? To what imminent Dangers have they not, on many Occaſions, expoſed their Lives, Families, and Fortunes, and what Sacrifices have they not made of all that was moſt dear to them, to ſecure this one great Object?

THIS great Zeal for the *public Good*, ſhone forth particularly in the firſt Heroes of the *Roman* Republic. *Torquatus* ſentences his own *Son* to Death, for having, contrary to Orders, encountered one of the Enemy in ſingle Combat; thus ſacrificing his *paternal Love* to the *Good* of the *Public*, and the Maintenance of Military Diſcipline in the *Roman* Camp. The three *Decii* devoted themſelves, ſucceſſively, in three great Battles, to a certain Death, by ruſhing *ſingly* into the thick of the Enemy, when the iſſue of the Battle was doubtful; from a patriotic Enthuſiaſm, and Perſuaſion, that the Gods in Admiration of their Virtue would ſave the Army from Deſtruction.—Could ſo much *Self-denial* have taken its Riſe in *Self-Love*?

YES, I muſt again Anſwer: The Love of *true Glory*, that is the *pleaſing* Conſideration of the *public Good*, which was to be the Fruit of their Diſintereſtedneſs and Contempt of Life; together with the flattering Proſpect of a great *Name* with Poſterity, was what inſpired theſe generous Reſolutions. *Virgil* has nobly expreſſed this Truth in the following Line:

——*Vincit amor Patriæ*, Laudumque *immenſa Cupido.*

I SHALL

I SHALL here content myſelf with this one general Reaſon, and think I do honour to the Memory of theſe great Men by ſuppreſſing other Motives of a leſs brilliant Nature, which may be naturally ſuppoſed to have had a Share in the above mentioned Reſolutions. But even this, which we have aſſigned, exalted and generous as it really was, is evidently reducible to the Principle we have been all along contending for.

BUT does not all this overturn the true Idea of VIRTUE, *Public*, as well as *Private?* Or what Degree of *Merit* can we ſuppoſe in any Act of *Virtue* whatſoever, if it eſſentially implies this *Love* of *Ourſelves*, this *Self-intereſted* View, and Regard to our *perſonal* Gratification?—The modern *Platoniſts*, and particularly my Lord *Shafteſbury*, talk with the greateſt Contempt of this great Principle of Nature, and will allow it no Share in the Compoſition of *Virtue*. But *Nature* will ſpeak, and make her Voice be underſtood, when their Works, and perhaps their Names, ſhall be forgotten.

BUT, in ſhort, how reconcile theſe ſeemingly oppoſite Principles? Or what is the true Idea, and Nature of *Virtue?*—This we are to diſcuſs in the following Chapter.

CHAP. IX.

True Notion of Virtue: *how ſtript of it's moſt powerful Sanctions by* Epicurus.—*Character of this Philoſopher.—Fatal Influence of his Doctrine on the States of* Greece *and* Rome.

WE now enter upon a large and delightful Field of Speculation, where we ſhall ſee the Philoſophers propoſing their various Syſtems, and Plans of Reaſoning; ſome endeavouring to eſtabliſh *Virtue* on the *Paſſions*, and human *Affections* under the Direction of a *contracted* and *ſhort ſighted Reaſon*; that is, that Portion of *Reaſon*, which terminates in our immediate *Preſervation*, and *preſent Security*. Some founding it on *Abſtract Reaſoning* and *Imagination*, diveſted of thoſe Feelings, and Weakneſſes, which make ſo great a Part of our very *Exiſtence*, and aſpiring always to Something above the Standard of *Humanity*.—Others in Short, (and theſe indeed the only true Followers of *Nature* and *Truth*) on the joint Principles of the human *Affections*, and an *enlightened Reaſon*; whereof the firſt is always impelling us to the general Purſuit of *Happineſs* aud *Enjoyment*, and the ſecond pointing out, and ſmoothing the Way to *Immortality*.

THIS laſt is what I have called in the Title Page, *Rational Self-Love*. Theſe two Principles muſt always go hand in hand. We are

are neither to demean ourſelves to the level of the *Brute* Kind, which know no Guide or Rule but that of *Paſſion* and *Inſtinct*; nor yet preſumptuouſly to aſpire to the Condition of Angels, and ſuperior Beings, whoſe Nature is exempt and diſengaged from the Weakneſſes of our Compoſition.—The *Epicureans* ran into the former Extreme; the *Stoics*, and *Platoniſts* into the latter; particularly the *Platoniſts* of our Days, Lord *Shafteſbury*, Mr. *Hutchinſon*, and others, Men of more Delicacy and Refinement; than true Taſte, or real Judgement.

IT is a Thing of the utmoſt Importance, in the Doctrine of *Morals*, to aſcertain with exactneſs the Principles of Human Action. The generality of Mankind perceive, indeed, by *Sentiment*, what is *Right*, and what *Wrong*; that is, by the *Joy* and *Delight* that accompanies and follows the Practice of *Virtue*, they feel it's Conformity with *rational Nature*, and the general Order of Things; as by the *Trouble* and *Uneaſineſs*, inſeparable from *Vice*, they are made ſenſible of its Oppoſition to both. But as certain Reaſoners, and Freethinkers have, and do daily abuſe this Principle to their own Purpoſes, it is incumbent on the Lovers of Truth to prove, by a faithful Expoſition of the philoſophical Principles of *Virtue*, the Truth and Reality of its Exiſtence and Power; and ſhew it to be as ſuperior to the contracted Notions of the *Epicurean* Philoſophy, as it is independent of the arbitrary Conceptions and Imaginations of our modern *Platoniſts*.

VIRTUE therefore, conſidered immediately in itſelf, is that firm and generous Purpoſe of the Mind, by which we are diſpoſed to undergo ſome conſiderable *preſent Labour*. and *Diſtreſs*, in order to ward off *future* and greater Evil; or to forego ſome immediate, and conſiderable *Gratification*, with the View of obtaining a *future* and *greater* Good.—

THIS Notion of *Virtue* is founded in the Nature of Man, who is equally poſſeſſed of *Senſibility* and *Reaſon*, and to whom *Reaſon* was given to direct him to his *greater Good*, and ſecond in the moſt effectual Manner his *Senſibility*.

IN this definition of *Virtue* we have attended only to the Idea of the Thing itſelf, without ſpecifying what that *Good* is, which above all others, we ſhould aſpire to; or what that greateſt of *Evils*, which we ſhould endeavour above all others to avoid. This is beſt known, and indeed can only be known, with certainty, from *Divine Revelation*; and the Communications of that *ſupreme* Being, who holds in himſelf all the Treaſures of Wiſdom, and Knowledge. *The ſummum Bonum* of this Life, that is the Summ total of natural *Happineſs* in our Power to acquire or merit, is *Content* of Mind, a *good Character*, and *conſcious Innocence*; our *greateſt Evil*, and which is in our Power to prevent or avoid, *Diſcontent*, *Infamy*, and *conſcious Guilt*. It belongs to *Virtue* to *forego* every *Gratification* incompatible with the *former*, and *ſuffer* any preſent *Inconvenience* that may tend to avert the *Latter*.

WE

WE ſhall hereafter enquire, what Obligation we are under of cultivating theſe *virtuous* Diſpoſitions? whence this *Obligation* ariſes; and what it is, in fact, that gives ſo much *Peace* and *Security* to the *virtuous* Mind, ſo much *Uneaſineſs* and *Diſquietude* to the *Vicious*?— The *Epicureans* overlookt this eſſential Point; their Followers, our modern *Free-thinkers*, think they ſhew a becoming Spirit, and a truly philoſophical Courage in ſuppreſſing, or deſpiſing it.

THE natural Principles, however, which *Epicurus* laid down, and his Method of tracing the Operations of the Soul to their genuine Source, is indiſputably Juſt, and from its Simplicity and Plainneſs infinitely preferable to the refined and affected Syſtems of all the other Philoſophers.

IN *Tully*'s firſt Book *de Finibus* we have a curious Dialogue between this elegant Philoſopher, and *Torquatus* a noble Roman, who had adopted the Syſtem of *Epicurus*. TULLY attacks him with great Art and Power of Eloquence; *Torquatus* defends his Cauſe with equal Force, and a greater Appearance of Truth and Candor. His Defence conſiſts in a ſimple Recital of the Principles, on which *Epicurus* was wont to Reaſon; and his Diſcourſe is ſo plain, and ſo much to the Purpoſe, that I ſhall make no ſcruple of giving the Subſtance of it here to the Reader: To which I muſt premiſe, that the great Hinge, on which all the *Epicurean* Philoſophy turned, was *Pain* and *Pleaſure*.

TO

—"TO make it appear (ſays *Torquatus*) how much thoſe Men are miſtaken, who make Profeſſion of rejecting *Pleaſure*, and recommending *Pain* (he ſquints here at the *Stoics*) I ſhall here deliver the true Sentiment of *Epicurus*.—

"NO Man can hate, or reject *Pleaſure*, merely becauſe it is *Pleaſure*, or an *agreeable* Senſation; but becauſe the *indiſcreet* Love and purſuit of *Pleaſure* is attended with many *diſagreeable* Conſequences. Nor does any one Love, or chooſe to undergo *Pain* merely for the ſake of *Pain* itſelf; but becauſe *Pleaſure* and *Happineſs* are on many Occaſions to be obtained only by the Means of *Pain* and *Suffering*."

"TO ſpeak even of theſe Things, which happen in the ordinary Courſe of Life; which of us All can ſay that he is willing to undergo even a little fatigue of Body, without a View to ſome conſequent *Advantage?* Or who can juſtly find fault with that Man, who lays himſelf out for the Enjoyment of any Kind of *Pleaſure*, from which no *evil* Conſequence whatſoever is to follow ‡? Or with him, who endea-

‡ Here it muſt be obſerved, that the Reaſon why it is forbid by the Law of *Nature* to indulge *Pleaſure*, but under certain Rules and Reſtrictions, is, becauſe the indiſcriminate Gratification of *Pleaſure* would be deſtructive to our own, and the public Happineſs, and conſequently contrary to the Inſtitution of GOD, who is the Founder and Ruler of *Nature*.—The more conſonant, or repugnant any Act, or Practice is to the *End* here mentioned, the more Praiſe-worthy, or reprehenſible it is in itſelf, and the more conformable or repugnant to the Law of *Nature*, and the Inſtitution of GOD.—This laſt Conſideration was not attended to by the *Epicureans*.

vours

vours to ſubſtract himſelf from *Pain*, when his ſubmitting to it can bring him no ſort of *Pleaſure*, or *Advantage?*"

"WE muſt, indeed, condemn, thoſe Men, who blinded by the Allurements of preſent and immediate Enjoyment take no Pains to conſider on the pernicious Conſequences of ſuch a Scheme of Life; or, who through a Spirit of Puſillanimity and Weakneſs, and for Fear of undergoing a little Labour and Hardſhip, neglect their Obligations and Duties of Life.—This, therefore, (concludes *Torquatus*) ſhould be the *Wiſeman's* Rule of Conduct; to *forego* ſome *preſent* Enjoyment for the Sake of obtaining *future* and *greater* Happineſs; or *ſuffer* ſome immediate *Trouble* and *Inconvenience* in order to ward off *Evils* of greater Weight in Time to come.*" —

NOTHING, I ſhould think, more clear, natural, and eaſy, than this way of

* Nemo *Voluptatem*, quia *Voluptas* ſit, aſpernatur, aut odit, aut fugit; ſed quia conſequuntur magni Dolores eos, qui *Ratione* Voluptatem ſequi neſciunt.—Neque porro quiſquam eſt, qui *Dolorem* ipſum, quia *Dolor* ſit, amet, confectetur, adipiſci velit; ſed quia nonnumquam ejuſmodi incidunt tempora, ut *Labore* et *Dolore* magnam aliquam quærat *Voluptatem* &c.—At vero eos at accuſamus, et juſto odio digniſſimos ducimus, qui blanditiis præſentium Voluptatum deliniti atque corrupti, quos *Dolores*, quas *Moleſtias* excepturi ſint, occæcati cupiditate non provident: ſimilique ſunt in culpa, qui Officia deſerunt Mollitia animi, i. e. *Laborum* et *Dolorum* fuga. Itaque harum rerum hic tenetur a' *Sapiente* Delectus, aut ut *rejiciendis Voluptatibus* majores alias conſequatur; aut *perferendis Doloribus* aſperiores repellat—De *Finib.* L. 1.

Reaſoning;

Reaſoning; and thus far the *Epicureans* were certainly in the Right. But the Application which *Torquatus* makes of theſe general Principles, when he comes to account for the great Actions of the firſt *Roman* Heroes, is not always equally Happy.

" Do you imagine (ſays he to *Tully*) that theſe great Men had Nothing *perſonal* in View, when they expoſed themſelves to all the Dangers of War, and ſingle Combat, and Exerciſed ſuch unrelenting Severity on their own *Blood* and *Children?* I muſt ſay without the leaſt Doubt or Heſitation, that it was not the *bare Name* of *Virtue*, that inſpired and gave Birth to thoſe noble Atchievements. The firſt *Torquatus* (ſo called from a golden *Collar* ‡ which he took from a *Gaul* of great Stature and Proweſs, whom he killed in ſingle Combat) had undoubtedly an Eye to this noble Trophy, when he ventured to encounter that formidable Champion, and he immediately put it on himſelf for his Defence during the Remainder of the Action."

THIS, however, by the Way, was no great Object for a *Heroe:* But our Philoſopher goes on:

" HE expoſed himſelf (*You* ſay) to infinite Danger!—true: but it was in the View of the whole Roman Army, and he acquired

‡ *Torques* in Latin ſignifies a *Collar.*

by

by this ſingle Action the Eſteem of all his Countrymen, and an immortal Reputation.—He put his own *Son* to *Death!*—If without juſt Cauſe (replies our *Torquatus*) I ſhould be ſorry to be deſcended from ſo cruel a Man: But if he made this Sacrifice for the Sake of maintaining the military Diſcipline, and keeping the Army by this Example of Severity within the proper Bounds, particularly at a Time ſo very critical, and dangerous, I muſt conclude that he conſulted in this the *public Safety*, in which he knew *his own* was *included*." §

THIS latter Part of *Torquatus*' Reaſoning is juſt, and to the Purpoſe. But there is not a Word in all his Diſcourſe of the *Motive* deduced from the Conſideraton of a *future Life*,

§ Hanc ego cum teneam Sententiam, quid eſt cur verear, ne ad eam poſſim accomodare *Torquatos* noſtros?—Quorum Facta quemadmodum, quæſo, interpretaris? Siccine eos cenſes aut in armatum Hoſtem impetum feciſſe, aut in Liberos aut in Sanguinem ſuum, crudeles fuiſſe, nihil ut de *Utilitatibus*, nihil ut de *Commodis ſuis* cogitarent? Tu tam egregios Viros cenſes tantas res geſſiſſe ſine Cauſa?——Quæ fuerit Cauſa, mox videro: interea hoc tenebo; ſi ob aliquam Cauſam iſta, quæ ſine dubio præclara ſunt, fecerint, *Virtutem* his, per ſe ipſam, Cauſam non fuiſſe.——*Torquem* detraxit Hoſti; et quidem *ſe texit*, ne *interiret*.—At magnum *Periculum* adiit!—In oculis quidem *Exercitus*. Quid ex eo conſequntus eſt? *Laudem* et *Caritatem*; quæ ſunt vitæ ſinc metu degendæ Præſidia firmiſſima.——*Filium* morte multavit!——Si ſine Cauſa, nollem me ab eo ortum, tam importuno, tamque crudeli: Sin ut *Dolore ſuo* ſanciret Militaris Imperii diſciplinam, Exercitumque in graviſſimo bello *Animadverſionis* metu contineret, Saluti proſpexit *Civium*, qua intelligebat contineri *ſuam*. Ibid.——

or the Superintendence of a DEITY. The *Epicurean* Syſtem even poſitively excluded this moſt important Tenet, and thereby ſtript *Virtue* of thoſe powerful *Sanctions*, which muſt ever be its greateſt Support.—The GODS (ſaid *Epicurus*) wrapt up in *themſelves*, and the Enjoyment of *Beatitude*, All-ſufficient to themſelves and totally *independent* of us, *Mortals*, live in an eternal and uninterrupted *Repoſe*, inacceſſible to the *Cares*, or *Tranſactions* of this *low World*, and equally inſenſible to the *Virtues*, or *Vices*, the *Happineſs* or *Miſeries* of Men :—

" *Omnis enim per ſe* DIVUM *Natura neceſſe eſt*
" *Immortali ævo ſumma cum pace fruatur,*
" *Semota ab noſtris rebus, ſejunctaque longe;*
" *Nam privata dolore omni, privata periclis,*
" *Ipſa ſuis pollens opibus, nihil indiga noſtri,*
" *Nec bene* promeritis *capitur, nec tangitur* ira."
Lucr. L. 1.

WE muſt not however, imagine, that *Epicurus* placed *Happineſs* in the Enjoyment of *ſenſual Pleaſures*, as *Tully* would make us believe: *Torquatus* ſufficiently refutes this Calumny by quoting the Words of the Letter, which *Epicurus* wrote to his Friend *Hermachus* on his Death-bed; in which he tells him, that *though he ſuffered exquiſite Pain of Body, yet he found himſelf ſufficiently happy in his Mind from the Joy and Comfort, which the Remembrance of his paſt Actions, and rational Conduct in Life, now gave him.*

IN

IN fact it appears, notwithſtanding the dangerous Tendency of his philoſophical Syſtem, and the Prejudice which muſt naturally ariſe in the Mind againſt him on this Account, that *Epicurus* carried himſelf with great Regularity and Decency through Life; was courteous, humane, and remarkably temperate. *Tully* himſelf acknowledges this Truth, and further owns, that he was acquainted with ſome of the *Epicurean* Sect, who were Men of undoubted Worth and Merit.

HE at the ſame Time very juſtly obſerves, that this was rather owing to their own good Diſpoſitions and happy turn of Mind, than the Influence of the Philoſophical Principles they made Profeſſion of, which rather tended to a general licentiouſneſs of Manners.

IT was, in fact in this School, that *Cæſar* received the firſt Rudiments of thoſe pernicious Principles, which corrupted his Mind, and vitiated all his great Qualities; that avowed Contempt of the Gods, and of the Laws of public *Juſtice*, whenever he thought they claſhed with his *perſonal* Intereſt; that Diſſoluteneſs of Manners, which brought upon him the opprobrious Appellation of "Omnium Mulierum *Vir*; omnium Virorum *Mulier*." Sueton. That Intemperance of Ambition, which made him ſeek his own Elevation in the Ruins of his Country, and the Liberties of Mankind: For it is well known, that *Cæſar* made his own *Elevation*, and *immediate Pleaſures*, the Centre of all his Views, and Undertakings.

HOW prodigiouſly did this Sect fall away from the Views of its firſt Founder and Inſtitutor!—But how could it be otherwiſe? A Structure raiſed on a Foundation of Sand: A philoſophical Syſtem without *Motive*, or at leaſt a ſufficient Motive to keep the Paſſions in Awe, and direct them to their proper End; a *Morality*, (if we may ſo call it,) that ſtifled the Seeds of Immortality, and the ſtrongeſt Sentiments of Rational Nature! Could ſuch a Syſtem in the Nature of Things have any long Duration? Or if it ſubſiſted for ſome Time among a certain Set of Men, what could it produce at beſt, but ſome feeble Efforts of Patriotiſm in the *Benevolent*, Refinement of Taſte in the *Voluptuous*, or Love of Eaſe and Philoſophy in the *Contemplative* Mind? But as for thoſe Virtues, which demanded any remarkable Degree of *Self Denial*, obſtinate Perſeverance in *Labour*, and an inviolable Fidelity to the Dictates of *Juſtice* and *Probity* (in Caſes where a Breach of Truſt might be expected to paſs with Secrecy and Impunity) the Doctrine of *Epicurus* held out no Motive equal to the general Performance of theſe arduous Duties.

THE great Examples of Fortitude, Diſintereſtedneſs, and Patriotiſm, which dignify the Annals of ancient *Greece* and *Rome*, were in Effect laid upon a deeper Foundation, than *Epicurus*, or his too faithful Diſciple, the ingenious and bold *Lucretius*, were willing to acknowledge. *Religion*, *Reſpect* for the *Gods*, and a Proſpect of *Immortality* (Sentiments, which all the Art of Sophiſtry, and Paſſion, can never

ver wreſt from the Soul) made the principal Part of that early, and manly Education and Diſcipline, which raiſed theſe illuſtrious States to that Height of Glory, which ſtill at this diſtance, ſtrikes us with Reſpect and Admiration.

TO be convinced of this, we need but caſt an Eye on *Plutarch*'s Lives.—But from the Time that the Philoſophy of *Epicurus* came into vogue in *Greece* and *Rome*, what an amazing Change in the genera Character, as well as the Principles of Men! and with what Rapidity did theſe States fall away from their former Splendor and Power! Nothing, but the Virtue of *Julius Cæſar*'s immediate Succeſſor, could give even a temporary Support to the Dignity of the *Roman* Name. As for the States of *Greece*, they immediately fell a Prey to the Tyranny of *Individuals*, or expired in the Convulſions of *Anarchy*.

WHOEVER is deſirous of making an Application of theſe Remarks to the preſent Times, may conſult the judicious Dr. *Brown*'s Eſtimate of the *Times*, and his later Treatiſe on *Liberty*, and *Licentiouſneſs*.

EPICURUS flouriſhed about 300 Years before the Chriſtian Æra. He is ſaid to have wrote a vaſt number of Books; tho' none of his Works are come down to us. The learned *Gaſſendi* however has collected from different Authors the Subſtance of his Doctrine, and purged it of the *Impieties* it contained. Corrected thus and adapted to the Standard of the *Chriſtian* Truth, it forms a very rational and pleaſing

pleaſing Syſtem of Philoſophy. It is however, pretty remarkable, that whilſt *Gaſſendi* in *France* was employed in drawing all the Advantage, he poſſibly could, from the firſt general Principles of the *Epicurean* Philoſophy, another great Reaſoner in *England* took up the ſame Principles with all their horrid Train of *Errors*, and *Impiety*: I mean the ill-fated *Hobbes*.

CHAP. X.

Parallel between Epicurus *and* Hobbes. *Their Impiety refuted.*

IT is indeed a melancholy Reflection, that a Man, like *Hobbes*, that is, a Man of Genius, and who had been brought up in the Principles of CHRISTIANITY, ſhould have ſuckt in all the *Poiſon* of this fatal Philoſophy, and even added to its *Malignity!* For, (according to him) Man was not only born with a *Deſire* of *Happineſs*, and innate *Love* of *Himſelf* but this *natural* Diſpoſition muſt neceſſarily make him think *himſelf*, individually, the *Centre* of the *Univerſe*, and his *immediate Happineſs* the only *Term*, to which all his Views muſt tend."

WHAT was *mutual Commerce*, and *human Society* in general, in his Opinion?—Not the Inſtitution of *Nature*, or that, to which the Nature and Order of Things directly led us; but the mere Work of *Chance*, which ſhewed us, that *mutual Commerce* was the ſureſt Means of ſecuring *our perſonal* Happineſs; or rather that of *Force* and *ſuperior Power*, to which Men were at laſt glad to yield and ſubmit, rather than remain expoſed to the Violence of every *Individual*; and this *ſuperior Power* once conſtituted

conſtituted, and formed, compelled the Multitude every where to ſubmit to *Laws* which *Nature* in a State of *Freedom*, and left to herſelf, always diſavows,"

"HENCE, *immediate Convenience*, according to this Philoſopher, is the only *Rule* of *Right*; and no other Obligation of obeying thoſe Laws of *Society* which are found to obſtruct our private Views of *Profit* or *Gratification*, but the *Dread* of *Puniſhment*, and the Sword of *Juſtice* that hangs over our Heads."

WOULD it be, then, *blameleſs* in a Man to decline the Obſervance of ſuch Laws, or even openly violate them, if it could be done with *Impunity?* To deſtroy a *Friend*, a *Parent*, or the *Prince* himſelf, if their Deſtruction could be a Means of ſecuring one's *private Happineſs*, or *Independency?*

HOBBES' Doctrine directly opens the Way to all theſe dreadful Conſequences: For, tho' he ſays, that the *Prince* may impoſe what Laws he thinks proper, or judges neceſſary for the Good of the Community, yet he adds, that if any *Particular* has committed a *Crime*, by which he is become obnoxious to *Capital* Puniſhment, he may then ſubſtract himſelf from the Obedience and Fidelity he ſwore to the *Prince*, and even enter into Combination with others, like himſelf, to repel *Force* by *Force*; and that *Hoſtilities* of this Nature, when undertaken in Defence of one's *Life* and *Perſon*, are in every Caſe *juſt*, and warranted by *Nature*. Leviathan: P. 2. C. 21. And in his Book

Book *De* Cive: C. 2. N. 11, he Aſſerts, that in ſuch Caſes all prior Contracts and Agreements become *void* and *null*; becauſe then the Tranſgreſſor is again reſtored to the *ſimple State* of *Nature*, in which *Man* is to *Man* a *Wolf*, and a Beaſt of *Prey*.—

WHAT a ſavage Philoſophy! It is, indeed, by ſo much the more ſurpriſing from the Pen of *Hobbes*, as he is repreſented to have been a Man of a humane, and gentle Diſpoſition. But there is no knowing how far a wrong Principle, or even a right one, when once miſapplied and miſunderſtood, may lead an incautious or preſumptuous Reaſoner.

HOBBES went farther aſtray in this Reſpect than perhaps *Epicurus* himſelf. His monſtrous Whimſey concerning the *Primitive* State of *Nature*, in which he ſuppoſes that each *Individual* was to every other a *Wolf*, a *Deſtroyer*, a Beaſt of *Prey*, &c. is indeed taken from *Lucretius*; but we may, I think, juſtly ſuſpect that *Lucretius* here exaggerates the Point, and that *Epicurus* himſelf did not go ſo far: For the more moderate *Epicureans*, and particularly *Torquatus* in the Place above mentioned, ſeem to have laid it down as a Principle, that we are all born with *ſocial* Diſpoſitions; that *Society* is as a *Prop* to the natural Weakneſs and Indigency of our State; and that from the *fortuitous* Arrangement of Things, which took Place in the Beginning, human Nature happens to be ſo conſtituted, that each *Individual* muſt neceſſarily ſeek his *Happineſs* in the general *Well-being* of his *Species*,

or at leaſt of the particular Society, into which he is incorporated.

I T was, indeed, by *Chance*, (ſaid *Epicurus*) and without any *Deſign* of *Providence*, that Man was thus conſtituted and formed: The *Eye* itſelf, according to him, was not formed for *Seeing*, nor the *Ear* for *Hearing*, nor the *Feet* for *Walking*.—How then were all theſe Things produced?—Why, one *fortuitous* Motion of the *Atoms* muſt have produced a *Leg*, another a *Thigh*, and ſo on to the *Head*, into which ſome lucky Stroke of *Chance* at laſt threw an *Eye*, a *Noſe*, and an *Ear*, and thus the wonderous Machine of Man was accidentally fitted to *See*, *Hear*, *Smell*, &c. 'till come at length to a proper Degree of Maturity, he luckily burſt forth from his Mother *Earth*, and began effectually to Move, See, &c."

A L L this is *wonderous*, indeed; but, (ſaid the *Epicureans*,) the Work of *Chance* being at length happily completed, and *human* Nature thrown into a certain *Mould*, Things have ever ſince gone on in an uniform Manner, and every Man is born with a Diſpoſition to *ſocial* Life, and a Love to his *Species*, becauſe this mutual Commerce is uſeful, and even neceſſary to his Preſervation, and Well-being.

N O T H I N G, therefore, according to theſe more moderate *Epicureans*, but the Reſentment of Injuries received, and a Deſire of repairing the Wrongs done us by other Individuals, ſhould provoke us to Acts of *Hoſtility* againſt them; and our conſtant Study ſhould be

be from the ſole Motive of our preſent Happineſs and Safety, to improve and ſtrengthen by every poſſible Means the ſacred Bonds of *Sociableneſs*, *Peace*, and *Common Union*.—"

BUT *Virtue* has a higher Claim to our Reſpect and Veneration, than can appear from any Thing ſaid by theſe impious Philoſophers. It is true, that it has for *Object* the *Happineſs* of the Individual *Agent*, and that of the whole *human* Species, as connected with that of the *Individual*: But this *Connexion* was not the Reſult of *Chance*, or a mere *accidental* Tie: It was the Work of *Wiſdom* and *Deſign*, which originally ordered Matters ſo, as to have eſtabliſhed in the very *Nature* of Things a reciprocal and invariable Connexion between the Happineſs of *Individuals* and that of the *whole Species*.

THE *Virtue* of *Individuals* animated and directed by this ſupreme Wiſdom, firſt planned out *general Laws*, and Forms of Government, tending to produce as much *public* Happineſs, as the Nature and Circumſtances of Things would permit, or bear; and it is again to the happy Influence of theſe general Laws, that *Individuals* owe their *perſonal* Safety and Happineſs, and the Liberty they Enjoy of bringing into Action every Faculty and Power, which they have received from Nature, for their own, and the public Utility.

TO ſuppoſe a State of Nature *repugnant* to theſe *Original* Principles and Diſpoſitions in Man, (as *Hobbes* and *Lucretius* did) is wilfully to invert the plain Order of Things, and even Degrade *human* Nature to a State much

inferior to that of any of the *Brute* Creation. All theſe undoubtedly Act upon the ſimple Inſtinct of *Nature*, which even without the Aſſiſtance of *Reaſon* directs them to ſome Kind of *ſocial* Life. The moſt *ſolitary* and *gloomy* among them live at leaſt in an Union of *Two*, the *Male* and *Female*: And thoſe, that Herd in greater Numbers, live together in Harmony: Even *Lions*, and *Bears* agree perfectly with thoſe of their own Species; "*Sævis inter ſe convenit Urſis.*"—Their natural *Wants*, and the Deſire of *Relieving* theſe *Wants* directly lead them to this Kind of *Society*.

MUST *Man* alone have been born without *ſocial* Inſtincts? And to Reaſon even upon mere *Mechanical* Principles, as *Hobbes* did, can we ſuppoſe human Nature ſo perfect in itſelf, that the Individuals of this Species ſhall have no natural *Wants*, or Deſire to Supply and Relieve them, by mutual *Commerce* and *Society*? No: the Principles of *Sociableneſs* are knit into the firſt Elements of human Nature, and ſpring immediately from the *Limitation* and *Imperfection* of our Exiſtence and Being.

THIS alone were ſufficient to make us *ſociable*; nor do we require any Violence or Compulſion from *ſuperior Powers* to Force us to what we ſo naturally Deſire ourſelves. But then the true Knowlege, or Science of *ſocial* Life is to be learned only from Experience and Reflection; and in ſome Caſes from *Divine Revelation* alone.—For inſtance, the perfect Forgiveneſs of *Injuries* and cordial *Love* even of our *Enemies*, are Virtues of the greateſt Utility to Human Society; but what Reflection, or

Human

Human Reaſoning could have led us to the Knowledge and Acknowledgement of theſe ſalutary, but arduous Maxims? Has not *Revenge* been even ſanctified, and conſecrated by moſt Nations into a *Virtue?*—

B U T from whatever Source our Knowledge of the true Principles of *ſocial* Life is ſuppoſed to flow, certain it is, that the more Care and Pains we take to ſtrengthen and improve the Means of cultivating *Society*, and contributing to the Happineſs of our Fellow-creatures, the *Happier* we ſhall be *Ourſelves*; and the Application we beſtow on this intereſting Object is real *Virtue.*

W I T H this View, and for this End we willingly forego many preſent, and immediate Gratifications, and ſubmit with Chearfulneſs to Difficulties and Hardſhips, which, conſidered immediately in themſelves, are extremely diſagreeable. This is, indeed, *Self-Love*; or grounded immediately on that Principle; but this *Self-Love* is Rational, and becoming the Dignity of our Nature. As on the other Hand, the invariable Order and Regularity, with which it Operates on the Human Mind, is an irreſiſtible Proof and Demonſtration of an All-wiſe, All-good, and eternal *Providence* reigning over us, and directing the private, and even the moſt ſecret Virtues of the *Individual*, to the Production of general Happineſs.

W H A T monſtrous and wretched Abſurdities have not the Enemies of this moſt Comforting and Momentous of all Tenets (the Doctrine of a ſupreme *Providence*) been driven to! They

They are indeed ſuch as can be ſcarce be believed, and cannot be read without Horror. Equally abſurd in their *Phyſical* and *Moral* Reaſonings, theſe preſumptuous Philoſophers have every where Reverſed the natural Order of Things, enthroned *blind Chance* in the Seat of *Wiſdom* and *Providence*, and deprived Human *Society* of its ſole immediate Defence, the *Conſcience* of *Individuals*. In vain then muſt GOD roll his Thunders, in vain Conſcience proclaim the intimate Preſence of the DEITY, and hear and feel thoſe awful Dictates, that Point out the eternal and invariable Rule of *Right* and *Wrong!* LUCRETIUS, after *Epicurus*, laughs at all theſe childiſh Fears: For ſo he calls them ——

"*Primus in Orbe* DEOS *fecit* Timor——"

HE cannot allow, or ſee that theſe Fears are grounded on our inward Senſe and Feeling of a *Wiſdom*, and *Power*, ſuperior to our own, independent of us, and in which we *Live*, *Move*, and *Breathe!* Or if any ſuch *ſupreme* Being exiſts, he meddles not, (ſays this impious Philoſopher) with this low World, he is ignorant of what paſſes here below, or inſenſible to the Condition of Beings at this infinite Diſtance from him; and *blind Chance* alone, which firſt blew up *Man* like a *Muſhroom*, out of the Boſom of the Earth, is to direct his Fate, and determine the Manner of his Life and End!

HOBBES, the Philoſophical Monſter of our later Days, will on the other hand allow no *Contract*, or *Agreement*, however ſolemnly made, to be *Valid* or *Binding*, but pronounces every Act of the Kind *Null* and *Void*, from the Moment

Moment that our *Perſonal* Safety is endangered by the Obſervance of it; though this Danger ſhould ariſe from our own *Guilt*, and voluntary Tranſgreſſion, or Violation of the Contract. To this Maxim of *Hobbes* the inimitable Author of *Hudibras* alludes in the following Lines:——

"*Oaths* are but *Words*, and *Words* but *Wind*,
"Too feeble Inſtruments to *Bind*."

Conſcience, then, is but an empty Sound, a vain *Prejudice* formed on the Errors of our Childhood! and it is a Miſtake; what do I ſay? it is (according to this Philoſopher) an Inſult on human Reaſon to pretend, that we are indiſpenſably bound by any Law of *Nature* to the Obſervance of thoſe Rules of Fidelity, Juſtice, and Equity, commonly received in the World!

WITH what an ill Grace does *Hobbes*, after this, pretend to draw the Proofs of ſome of his Paradoxes from *Holy Writ!* From ſome Paſſages in the Book of *Kings*, and other Parts of the Scripture, he takes upon him to advance, that Kings have an undoubted Right to govern the People with an arbitrary Sway, and treat them at Diſcretion.—What is this in the Mouth of a Man, who denied every Principle of *Conſcience*, and the Doctrine of a ſpecial *Providence*, but downright Mockery? After a profeſſed Avowal of theſe impious Sentiments, what Streſs could he have laid on the *Authenticity* of the Holy Writings, or of any *Divine* Revelation at all?—But *Error* is always inconſiſtent with itſelf.

A like

A like Inconſiſtency was obſerved in *Epicurus*: though he expreſsly diſavowed the *Providence* of the Gods, yet he frequented their *Temples*, which gave Occaſion to one of his Adverſaries to ſay, that "*Jupiter* never appeared greater in his Eyes, than when he ſaw *Epicurus* on his *Knees* before him." *Hobbes*, again, with all his Philoſophical Courage, and Contempt of vulgar *Prejudices*, was always in great Dread of *Spirits* and *Phantoms*, inſomuch, that he would never lye alone in a Room.

NEED I make an Apology for this Digreſſion? I cannot think the judicious Reader will conſider it as unſeaſonable; it was neceſſarily connected with my Subject: and I ſhould rather have thought it unpardonable in me to omit it, as it is pretty evident, that *Lucretius*, and *Hobbes* are the two grand Sources, from which the Torrent of Modern *Infidelity* has broke forth, and overflowed the Land. I mean among the *Learned*, and thoſe who would appear as capable of Reaſoning for themſelves, and forming new *Syſtems* of Philoſophical Religion. As to that *practical Infidelity*, which *the Paſſions* ſuggeſt, it takes its riſe in another Source, and it's Growth muſt be imputed to the general Relaxation of *Manners*, and *Diſcipline* among us.

CHAP. XI.

The Idea of Virtue, *above delivered, illuſtrated in ſome particular Inſtances.—Lord* Shafteſbury's *Scheme conſidered.*

IT muſt by this Time ſufficiently appear to the Reader, that VIRTUE, conſidered as a general Principle of Action, has always ſome future Happineſs in View, to be obtained, either by ſecuring ſome conſiderable *Good*, or warding off ſome juſtly dreaded *Evil*.

NOR is this in the leaſt invalidated by what has been ſaid Chap. vii. concerning that moſt perfect Act of the *Love* of GOD, which ſhould ſtill operate in all its Force and Energy in the Suppoſition even of an immediate, and total *Annihilation*; 'tho this Suppoſition ſhould preclude all Hope of ſubſequent *Happineſs*. For this is a particular Suppoſition, which cannot be ſaid to have any Relation to the general Conduct of Life, and cannot conſequently ſerve as Proof or Foundation to any general Principle of Action. What I here mean, is, that VIRTUE conſidered in this laſt Senſe, has always future *Good* in View.

FORTITUDE endures, TEMPERANCE forbears, JUSTICE diſtributes with a ſevere Impartiality.—Why all this *Labour*, all this *Self-Denial*, and *Rigour* to One's-ſelf?—The Man of Fortitude will not depart from his juſt Rights, or the *honourable* Purpoſe he has in View. He is not intimidated by *Difficulties*, and *Dangers*; Why? becauſe they are the Means of Preſerving and Securing what is moſt dear to him, his *Friends*, his *Country*, and his *Reputation*.—The *Temperate* Man chearfully foregoes many Gratifications of *Senſe* and *Appetite* to preſerve or recover the ineſtimable Bleſſings of *Health* and *Innocence*.—And the *Juſt* Man, who readily Reſigns what is not his own, and makes no Scruple of diſpleaſing others by obliging them to do the ſame, has at the ſame Time an Eye both to the Security of his own *Property* from the Depredations of *Avarice*, and the Tranquility of his *Conſcience*; Advantages much more deſirable, and laſting, than any temporary Acceſſion of ill-got Wealth, or the fluctuating and precarious *Favour* of Self-intereſted Men.

THE two neceſſary Conditions of VIRTUE are, therefore, *Sufferance*, and *Forbearance*, SUSTINERE ET ABSTINERE; and to deſerve the Name of *Virtuous*, we muſt be prepared both to Undertake what is Difficult and Arduous, and Deny ourſelves what may be for the preſent moſt Grateful and Pleaſing, but always for ſome *laudable* End.

VIRTUE,

VIRTUE, then, is a Species of *Traffic*, or *Negociation*, in which we are employed in weighing *Good* againſt *Good*, and *Evil* againſt *Evil!*—Why not, if *Happineſs* is to be *purchaſed?* and if it be the Prize of Virtue?—There is no Degree of Happineſs or Contentment to be obtained without this Kind of *Negociation.*

"ARE you under any Concern (ſays the "ſage and witty *Epictetus*) that another has "been *invited* to a great Man's table in pre- "ference to you, or *ſaluted* when you are not "noticed, or honoured with his *Intimacy*, whilſt "you lye neglected?—Conſider, you are not "to expect the ſame Favours and Diſtinctions, when you have not Deſerved them as "well as He. Have you been as *aſſiduous* and "*complaiſant*, as the other? Do you take care "to pay your Reſpects at a ſeaſonable Hour to "the *great Man?* to attend his *Levee?* to *admire* and *Praiſe* every Thing about him? "Muſt you not think yourſelf very unreaſonable to expect the like diſtinguiſhing Marks "of his *Favour*, when you have not paid the "ſtated *Price* for them? Theſe Things are "purchaſed by *Complaiſance* and *Flattery*. If you think them worth the Purchaſe, "pay it; if not, why Complain, or Repine? "Have you nothing in the Place of that grand "*Entertainment*, that kind *Salutation*, &c?— "Yes: you have refuſed your Admiration and "Praiſe, where you did not think it *due:* you "have not expoſed yourſelf to the haughty "Airs of that proud Man: you have preſerved your Dignity.—"

But to ſhew in a yet ſtronger Light the Truth of what we have advanced, I ſhall here inſtance in even *Religion* itſelf.—Had not the *Martyrs* an eternal Crown of *Glory* in view, when they ſo Chearfully embraced *Death* with all his Train of Horrors, rather than renounce their Faith? They magnanimouſly Seized, and immoveably held the arduous, but ſure Road to Laſting Happineſs; whilſt weaker Chriſtians ſuffered themſelves to fall away from this grand Hope, and trod a Softer Way to graſp a ſhining Bubble.

THIS opens an eaſy Way to the Solution of the Difficulty above mentioned; viz. What degree of *Merit* can we ſuppoſe in any Act of *Virtue* whatſoever, if it neceſſarily implies this Regard to *Ourſelves*, and *Self-intereſted* View? —Does not this ſeem entirely to overthrow the Idea of Chriſtian *Obedience*, and that implicit and perfect Submiſſion which we owe to the Will of the CREATOR in preference to *our own*; and conſequently the ſublime Doctrine of future *Rewards*? &c.

THE Reader, I think, will ſcarce ſuſpect, that ſuch an Objection could have been made uſe of, as an Argument againſt CHRISTIANITY; and yet this affected Delicacy about the Idea and Nature of *Virtue*, which appears every where throughout the *Characteriſtics*, and ſeems indeed to form the very ſpirit of that Work, was in My Lord *Shafteſbury* nothing leſs than a ſettled Averſion to the Doctrines of CHRISTIANITY, among which that of *Futrue Rewards* and *Puniſhments* ſtands foremoſt.

"THIS

"THIS noble Writer (ſays Doctor *Brown* "in his Eſſay on the *Characteriſtics*) viewing "the brighter Parts of Human Nature through "the amiable Medium of the *Socratic* Philoſo-"phy" entirely diſcards *Self Love* from his Syſtem of *Virtue*, and will allow it no ſhare in that Sublime and Godlike Compoſition.—In *Virtue*, according to him, All is *innate* and *intrinſic* BEAUTY, HARMONY, PROPORTION, &c. unconnected with, and independent of every conſequence of *Utility* or *Reward*. But his favorite Appellation, borrowed, indeed, from the *Platoniſts*, isthe BEAUTY of VIRTUE—"*Quæ ſi videri poſſet*, (as *Tully* renders it from *Plato*) *mirabiles excitaret Amores*.—"

BUT what are we to gather from all theſe ſounding Expreſſions? Why this, truly, that in the exerciſe and practiſe of *Virtue*, we are to have no regard to *perſonal* Happineſs, to the Feeling of any *preſent*, or Proſpect of *Future* Good; and whilſt we are ſo ardently enamoured of that Sublime *Beauty*, the happineſs of *Others*, we muſt entirely overlook *our own*.

THIS, beſides being a little enthuſiaſtic, is really unphiloſophical.—But when he adds "Men have made VIRTUE ſo *Mercenary* a "thing, and have talked ſo much of its *Re-*"*wards*, that one can hardly tell what there is "in it after all, which can be worth *rewarding*.†" And again, "If a *Saint* had no other *Virtue*,

† Eſſay on the *Freedom* of *Wit*, and *Humour*, Part. 2. Sect. 3.

"but

" but what was raiſed in him by the objects of " *Reward* and *Puniſhment* in a more Diſtant " State, I know not whoſe Love or Eſteem he " might gain, beſides; but for my part, I " ſhould never think him worthy of Mine." ‡ Which free way of Reaſoning the noble Writer concludes with theſe Words of HORACE to his Servant:

" Nec *furtum* feci, nec *fugi*: (ſi mihi dicat
" *Servus*;) habes *Pretium*; Loris non ureris, aio:
" Non *hominem* occidi;—Non paſces in *Cruce*
Corvos." HOR. *Epiſt* 16.

" I neither *Stole*, nor *Fled*, (the *S*ervant cries)
"—And thou'ſt eſcaped the *Whip*, his Lord replies.
" But, *Sir*, no *Murder* to my Charge is laid—:
"--The *Gallows*, Villain! had thy *Crime* repaid.--"

—When the noble Writer (I ſay) proceeds in this Stile, it is no longer a Philoſophical Truth we are concerned for, but we begin to be alarmed for the Fundamental Doctrines of CHRISTIANITY.

NOW it is readily acknowledged, that we deſerve neither *Praiſe*, nor *Blame*, *Reward*, or *Puniſhment* for loving Ourſelves, and aſpiring to be *Happy*: for this is a Natural and irreſiſtible Affection of the Soul which is *Innate* with us. But how ſhall we be perſuaded, that we do not deſerve *Reward* for the generous Efforts we

‡ Ibid. *Part* 3. *Sect.* 4.

make,

make, or *Puniſhment* for the baſe Tergiverſations we are guilty of, in the obſervance of our Moral and Religious *Duties* i. e. in the Execution of thoſe Means, which *Reaſon* and *Religion* preſcribe as neceſſary to our own, and the public Happineſs?—Theſe are Laws, which lay us under numberleſs *Reſtraints* and *Obligations*, and require frequent and daily Acts both of SUFFERANCE and FORBEARANCE. And in this it is, that our *Obedience* is exerciſed, and put to the faireſt Teſt.

NOR is it left to our option what ſyſtem of *Gratification* we are to adopt, and purſue. No: the indiſcriminate gratification of *Pleaſure* is clearly forbid by theſe *primitive* Rules; our *perſonal* Happineſs is by Divine Order inſeparably connected with the *General* Good; and in the Obſervance, or Neglect, of the Duties preſcribed to us for this great End, conſiſts the *Merit* of our Obedience, or the *Guilt* of our Revolt.

OBEDIENCE, ſtrictly Speaking, is a due Submiſſion to the Will of a *Superior*, who has a Right to *Command*, and in whoſe Power it is to Reward (ſome way or other) the Obedient, and puniſh the Refractory. Now, is it not ſelf-evident, that by obeying the Dictates of Right REASON, or the more immediate and ſignificative Intimations of the DIVINE WILL, we directly conſult *our own*, nay our moſt eſſential and ſovereign *Good?* We hereby Preclude the Pangs of imbittering *Remorſe*, and ſecure *Beatitude* in Reverſion.

IF

IF it be impoſſible for a *ſenſitive* Being, like *Man*, to enter upon any Courſe of *Action* without the *Feeling* of ſome immediate, or *Proſpect* of future *Good* (and this, I think, has been ſufficiently Demonſtrated in the foregoing Pages) why ſhould it be deemed *culpable* in him to purſue a more enlarged Plan of *Good* and *Happineſs*?—Or what does this ſublime *Platoniſt* mean, when he ſays, that "if a *Saint* had "no other *Virtue*, but what is raiſed in him "by the Objects of future *Reward* or *Puniſh*-"*ment*, &c. for his Part, he ſhould not think "him worthy his Love, or Eſteem?".

THERE are many Situations in Life, and many Particularities of Temper in Men, which render the general Practice of VIRTUE extremely *Difficult*, and under which it is happy for the World, that there is *any where* a Motive to be found, capable of rouſing the Powers of Action, and ſupporting Men under ſuch unfavourable Circumſtances in theſe laudable Exertions.

IS the Tranſition from an *avaricious* and *cruel* Diſpoſition to a generous and tender *Fellow-feeling*, ſo eaſy? or from a habit of *Libertiniſm* to Temperance, and Decency of Manners? Is there no Difficulty in bearing up againſt a Tide of Misfortune and Diſgrace? In forgiving *Injuries*? Doing *Good* for *Evil*,—&c.? Where is the *Motive* to theſe ineſtimable, but arduous *Virtues*, to be found?—In modern PLATONISM?—In the ſtudied, and high flown Strains of a ſecluded *Contemplative*, however eloquent,

and

and Sublime?—Is the Merit of *Virtue* then to be denied all thoſe, who have not the Happineſs of Feeling ſo delicately, or expreſſing their Feelings ſo eloquently, as my Lord SHAFTESBURY? What muſt then become of the Bulk of Mankind? Are they irrevocably condemned to *Vice*, as well as *Indelicacy* of Taſte, and Language?

THIS is not in *Nature*. And the Author of Nature, if he really meant that all ſhould be *Virtuous* and *Happy*, muſt have ſupplied *Motives* more within the Reach of All. What are theſe?—Our *Fears* and our *Hopes*; the *Denunciations*, and *Promiſes* of Futurity.

"I know (ſays this noble Writer) that the "mere *Vulgar* of Mankind ſtand in Need of "ſuch a rectifying Object, as the *Gallows*, be"fore their [illegible]. Yet I have no Belief, that "any M[illegible] liberal Education, or common "Honeſty, ever needed to have Recourſe to this "Idea, to reſtrain him from playing the *Knave*." But if his *Lordſhip* had condeſcended to examine Matters a little more attentively and impartially, he ſhould have diſcovered, that Men even of the moſt liberal Education ſtand often in need of the ſame MONITOR, in a more exalted Degree, if you will; but ſtill a Species of *Gallows* in its Kind; I mean the *Dread* of a *Supreme* Judge, the Apprehenſion of whoſe Judgments may keep them in Awe, and deter them from abuſing the Power, which is lodged in their Hands, to the baſe and cruel Purpoſes of Tyranny and Oppreſſion.

THE reſult of this Controverſy is viſibly this, that the Idea of *Reward*, is eſſentially connected with that of VIRTUE, and *Puniſhment* with that of VICE; nor is it poſſible to be Virtuous *gratis*, or Vicious with *Impunity*: for either VIRTUE is in this Life it's own *Reward*, as the mere *Epicurean* might have ſaid; or GOD hath reſerved a better Reward in a future State, as *Chriſtianity* better informs us.

INDEED, if a Man refuſed to fulfill the Obligations of his State without an Aſſurance of ſuch Reward, as he ſhould wantonly cut out for himſelf, or if not dragged to it by the Apprehenſion of ſome Puniſhment, not neceſſarily connected with the Nature of his Tranſgreſſion; in ſuch Caſe, ſo far from deſerving our Eſteem and Approbation, I ſhould readily agree, he rather deſerved Contempt, and Puniſhment.—A *Patriot*, for inſtance, ſhould be zealous in the Cauſe of his Country, without embroiling the Nation to force himſelf into a *Lucrative* Place; and a *Witneſs* ſhould adhere ſtrictly to Truth, and avoid *Perjury*, without Fear of the *Pillory*, or the Apprehenſion of loſing his *Ears*. But where a Man's *Peace* in this World, and *Happineſs* in the next are eſſentially connected with the general Practice and Love of VIRTUE, we muſt eſteem him a *Madman* to overlook, or neglect ſuch Motives; nor will any other ever make him uniformly *Virtuous* and *Honeſt*.

NOR is this Reaſoning in the leaſt invalidated by the common Obſervation, that theſe Motives

Motives are not ſo generally the Rule of Men's Actions, as *Taſte*, *Humour*, *Habit*, &c.—The Reaſon of this is not in the *Rule* itſelf, but in *Men*, who will not attend to its Direction, or think they have ſufficiently complied with their Duty, when from ſome Impulſe of this Kind they have done ſome Act of *Good*, and perhaps, as Mr. POPE ſays,

"—Made a *Widow* happy for a *Whim*."

BUT in Truth, is this VIRTUE? or can *Humour*, *Habit* or even *Taſte*, which the *Platoniſts* have dignified with the ſpecious Name of *Moral Senſe*, be ſo ſolid and effectual a Principle of *Good?*—*Humour* is merely occaſional, and always variable; *Habit* is weakened by Diſuſe, and entirely effaced by Acts of an oppoſite Tendency; the Moral *Taſte*, or *Senſe*, which in Fact means no more than a certain *Delicacy* of Feeling, is not given to all, but peculiar to a Happy Few, and even theſe do not always turn it to the beſt Advantage. What is there, we now ask, in all this, that ſhould be deemed equal to the Formation of a *Conſtant*, *Uniform*, and *General* Principle? A Principle, which ſhould give *Merit* to *Humour* (if I may ſo expreſs myſelf) *Stability* to *Habit*, and *Univerſality* to the Moral *Senſe* and *Taſte?*—*Religion* alone could have eſtabliſhed ſuch a Principle in the Human Mind, becauſe *Religion* alone ſupplies Motives proportionate, and equal to theſe important Effects.

ARE *Motives*, like theſe, a Diſgrace to the *Liberal* Mind? So my Lord *Shafteſbury* would have it. If ſo, then has the Admiration of ſo many Ages been idly thrown away on the Divine *Plato*, and *Socrates* himſelf muſt be deemed one of the moſt contemptible of Men: For nothing did theſe Philoſophers inculcate more earneſtly, than the alternative of *Happineſs* or *Miſery* in a future State. This is ſo frequently and ſo ſtrenuouſly urged in PLATO, that it is to me a Matter of Wonder how we can honour with the Name of *Platoniſts* thoſe Modern Philoſophers, who will not permit us to Act from Motives ſo rational, and conſonant to the Principles of true PLATONISM!

TEMPER, i. e. the peculiar *Character* of each Individual, ariſing from Temperament and Conſtitution, is (would ſome other Reaſoners tell us) the only Principle, by which Men are influenced in their Determinations, and the general Conduct of Life: A Principle, which no Diſcipline can change, or Violence eradicate; and which after all the repeated Efforts of *Philoſophy* and *Reaſon*, returns always with redoubled Force upon the Man, who vainly imagined, that he had totally Diveſted himſelf of it.—*Uſque recurrit.*"

BUT if we conſider the Matter attentively, we ſhall diſcover in the Inference, intended from this Obſervation, a viſible and groſs Illuſion.

TEMPER

TEMPER and Conſtitution are neither the *Motive* from which we Act, nor the *Rule* by which we are governed in our Actions. Our immediate *Motive* is always the *Pleaſure* found in the actual Determination of the Mind; the *Rule* by which we are governed, is *Reaſon*, or the Will of GOD manifeſted in ſome particular Manner to us.—What Part does *Temper* and *Character* act in this Scene?—It facilitates the Means of attaining what the *Motive* leads to, and what the *Rule* preſcribes.

THERE is an infinite variety in the original Formation of Characters and Tempers. By this, different Men are naturally fitted to different Impreſſions, different Pleaſures, and Pains, different Labours and Occupations. Among theſe laſt, that which we naturally find moſt Pleaſure and Delight in, generally ſucceeds beſt, becauſe it coincides moſt with the natural Temper and Character, and has always freſh Supplies and Reinforcements at hand from Nature; and as this grand Coalition, called the Human *Society*, neceſſarily requires an infinite Variety of Occupations and Employments, different Characters, and Tempers were therefore given to Men to enable them to carry on the various, and complicate Buſineſs of Life.

BUT what conſequence are we to draw from all this, for the deciſion of the Queſtion now before us? In other words: How far is *Character* and *Temper* to be judged to enter into the Principle of Human Action?—No farther, it is plain, than as a Secondary Cauſe, or Inſtrument, which, when it coincides with the Intention

tion of the *Rational* Agent, facilitates the Execution of his Deſign, and makes the Buſineſs go on ſmooth and eaſy; when it draws in an oppoſite Line, retards, and renders more ſlow and difficult the accompliſhment of the Work.—But are there no Sources, from which we may draw the Helps we want, on ſuch occaſions? Yes: thoſe of ſound *Reaſon*, and *Religion* lye open to us: From theſe we draw Succours unknown to the *Mechaniſm* of Conſtitution and Temper; that is, from theſe Sources we draw *Motives* accomodated to the Superior Powers of the Soul, *Reflection*, *Hope*, Love of *Immortality*, and true *Glory*—Theſe nobler Powers of the Soul can only be properly exerciſed, and ſet in Motion (with the generality of Mankind) by the Motives of *Reward* or *Puniſhment* in a more Diſtant State.

WHAT we have here obſerved on the Subject of Perſonal *Character* and *Temper*, may ſeem perhaps more properly to concern Doctor *Mandeville*'s whimſical and extravagant Poſitions in his *Fable* of the *Bees*.—But of him more, immediately.—As to *Temper* in general, let it be here remarked once for all, that it's proper Uſe, in the *Phyſical* Order, is to fit different Subjects for different Occupations in Life; and in the *Moral*, to give its peculiar Stamp, or Character, to the common Virtues of Men.—Thus, in Perſons of a mild and gentle Diſpoſition, VIRTUE is generally *Inoffenſiveneſs*, *Clemency*, Love of *Contemplation*, &c. in the ardent & iraſcible, it is *Zeal*, and *Strictneſs* of Diſcipline: In the Bold, it is *Fortitude*; and in the Tender and Compaſſionate, *Liberality*, and univerſal *Benevolence*.

BUT

BUT all theſe Virtues may be acquired, and ſupported in oppoſition even to *Temper* and the natural *Character*.—Thus from the Influence of Superior Motives (as thoſe of a *Future* State) the *Hard-hearted* and *Avaricious* may become Benevolent and Liberal; the *Timid*, Firm and Reſolute; the *Indolent*, Laborious and Zealous; and the *Ardent* and *Iraſcible*, Gentle and Meek. Such the Power, and Superiority of theſe Motives, which My Lord *Shafteſbury* treats with ſo much Contempt! and ſuch the Excellency of *Religion*, in Compariſon to what is called *Humour*, *Habit*, *Taſte*, or even *Temper* and the natural *Character* of Men!

WHY then ſhould we reject a Principle, which we ſee ſo univerſally prevalent in Nature? If every Voluntary Act of the Soul neceſſarily implies, and carries along with it a Feeling of *Pleaſure* and *Complacency*; and if the Deſire of *Happineſs* is really inſeparable from our Nature, why ſhould we Bluſh to ſay, that VIRTUE has always *Perſonal* Good in view, or that this is the *Motive*, which engages the Mind in the Concerns of the *Public* Weal? Our Zeal for the General Cauſe muſt immediately Ceaſe and Die away, if not conſtantly ſupported by this *Perſonal* Conſideration, or if we ceaſe but for a Moment to Feel for *Ourſelves*.

THE higher, therefore, this Sentiment of SELF is raiſed in us, the more muſt VIRTUE itſelf flouriſh; VIRTUE, I ſay, *Public* as well as *Private*; and the wider the Circle, in which SELF-LOVE is made to move, the more con-

conſpicuous will its general Utility appear. Can the Mind Act without *Motive*, or its *Impulſive* Cauſe? And if the Idea of *Futurity* brings an Acceſſion of Weight to every other Impulſe of the Mind, how great the Folly, and how ridiculous the Enthuſiaſm of that Philoſophy, which would teach us to Reject or Overlook it!

"TO talk, therefore, of the *Truth*, *Harmony*, and *Beauty* of VIRTUE, excluſive of its Conſequences to the *Individual* Agent, is (I ſhall venture to ſay with the Author of the *Free Enquiry* into the Nature and Origin of *Evil*) but pompous Nonſenſe." All theſe Things are, in Fact, *Relative* to the Mind, and the Production of *Perſonal*, as well as *Public* Happineſs. This alone it is, with Regard to the *Individual*, that makes TRUTH preferable to FALSHOOD, that conſtitutes the HARMONY, and forms the BEAUTY of VIRTUE. And this is the Reality of that Allegorical BEAUTY ſo finely imagined by PLATO. — *Quæ, ſi Videri poſſet, mirabiles excitaret Amores.* —

I cannot diſmiſs this Subject without tranſcribing here a moſt elegant and beautiful *Simile*, with which Dr. *Brown* illuſtrates the Truth we have here eſtabliſhed:

"THERE are few (ſays he) among "Mankind, who have not been ſtruck with "Admiration at the Sight of that Variety of Co-"lours, and Magnificence of Form, which ap-"pear in an Evening *Rainbow*. The uninſtruct-"ed in Philoſophy conſider that ſplendid Object

"not

" not as *Dependent* on any other, but as being " poſſeſſed of a *Self-given* and *Original* Beau- " ty: but he, who is led to know, that its Place " and Appearance always *Varies* with the Situ- " ation of the SUN: that when the Latter is " in his Meridian, the Former becomes an in- " conſiderable *Curve*, ſkirting the Horizon; " that as the SUN deſcends, the *Rainbow* riſes; " till at the Time of his Setting, it encompaſ- " ſes the Heavens with a glorious *Circle*; yet " dies away, when he Diſappears: the En- " quirer is then convinced, that this gay *Mete- " or* did but ſhine with a *borrowed* Splendor, " derived from the Influence of that mighty " Luminary——. Thus, in like Manner, tho' " the *Beauty*, *Fitneſs*, *Truth*, &c. of all thoſe " Actions, which we term *morally* Good, ſeem " at firſt View to reſide in the ſeveral Actions " in an Original, and Independent Manner; " yet on a nearer Scrutiny we ſhall find, that " properly ſpeaking, their Nature ariſeth from " their *Ends*, and *Conſequences*; that as theſe " *vary*, the Nature of the ſeveral Actions *Va- " ries* with them; that from theſe alone, Ac- " tions gain their *Splendor*, are denominated *mo- " rally* Good, and give the Ideas of *Beauty*, " *Fitneſs*, *Truth*, or *Virtue*.——"

LET it not, however, be here imagined, that I would ſhut up to the *generous* Mind thoſe natural Sources of Satisfaction and Enjoyment, which ſeem to conſtitute its peculiar Happineſs. Let the noble and elevated Soul enjoy the ſublime Bliſs of doing *Good* purely, if you will, for the Sake of *Good* itſelf; let each one indulge

this uſeful Enthuſiaſm, as far as it will carry him. But is that, indeed, ſo very far?—Does this ſublime *Motive* rule eſſentially in every Degree, or Species of VIRTUE?—I doubt whether its Influence reaches much farther than to Acts of *Beneficence*, and *Clemency*, and ſuch like Virtues, whoſe natural Reward is concomitant and inſeparable from the Act itſelf. The internal and immediate Reſources of the very beſt Mind are not, we may boldly ſay, equal to every Trial, every call of VIRTUE; and Help muſt be called in, from whatever Quarter it may come. —Why ſhould we then refuſe the Succours and Reſources, which *Religion* preſents in ſuch Caſes?——That, indeed, were ſtraining PLATONISM far beyond the Powers of Nature, and I am certain, the Intention of PLATO himſelf: but what is ſtill more ſeriouſly to be conſidered, this Arrogance of Mind, this haughty Reſerve, which would make us refuſe the Succours offered by RELIGION, merely becauſe we did not find them in *Ourſelves*, and that they are not of our own Fund and Growth, muſt be highly injurious to the Author of all *Good*, whoſe Diſpenſations we thereby reject, and whoſe Gifts we deſpiſe.

CHAP.

CHAP. XII.

General Reflections, and Maxims on the Subject of VIRTUE.—*Contraſt between modern* Epicureans, *and modern* Platoniſts.

IF VIRTUE is the Study of true *Happineſs*, then every Action, which tends not to the production of Happineſs, however brilliant it may appear, and whatever Difficulties the Execution of it may be attended with, falls infinitely ſhort of that Godlike Character.

ALEXANDER undoubtedly diſplayed great Valour and Capacity in the Conqueſt of *Aſia*; ſo did *Cæſar* in Oppreſſing *Rome*: but why ſhould the one diſturb the Peace of ſo many Nations? Or the other enſlave his Country?——Who can refuſe his Admiration to the Intrepidity and Conduct of *Fernan Cortez* in the Conqueſt of a new World? But when we ſee the ſenſible and generous *Montezuma* loaded with Chains in his own Palace, or Bleeding on the Walls of *Mexico* in the View of ſo many Thouſands of his Subjects, that adored him; can we forbear wiſhing to ſee *Cortez* cruſhed under the general Ruins?

SCIPIO appears the higheſt Character in the Annals of *Rome*. Magnanimity, Juſtice, Valour,

Military Skill, Moderation; all united to Form that greateſt of the *Romans*. His Perſon noble and graceful; his Manners delicate and chaſte; his Affability enchanting; all this at the Age of Four and Twenty! Was ever Man happier in *himſelf*, or better fitted to make *others* ſo? But his Attachment to VIRTUE was founded on ſtronger Motives than thoſe propoſed by my Lord *Shaftſbury*. This appears in the only Anſwer he deigned to return to the unjuſt Charges made upon him by ſome of his Enemies, before the Roman People: *Come*, ſaid he, *my Countrymen! on ſuch a Day as this I vanquiſhed* HANNIBAL: *follow me to the* Capitol, *to return Thanks to the* Gods.—Was ſo exalted a Mind inſenſible to the Motives of *Futurity*, the Love of *Immortality?* &c.

WHEN the Mind is once ſatisfied of the Reality of a *future* State, VIRTUE ſeems to flow Spontaneous, and we eaſily flatter ourſelves that we love VIRTUE purely for VIRTUE's ſake. But let the Mind once begin to doubt of the Reality of that State; how gloomy the Proſpect all around us! and how feeble the Reſources that remain to VIRTUE! Then it is that the fond Illuſion, like the Colours of the *Rainbow*, dies away; and we quickly perceive that we muſt lay hold on ſome meaner, that is, *earthly* and *periſhable* Objects, to Support the faint Efforts, it may be ſtill in our Thoughts to make.—VIRTUE, in that Suppoſition, can be no more than a natural Deſire of protracting Life, ſecuring to ourſelves its Enjoyments, and living with Honour and the Eſteem of the World.—

WHAT

WHAT is there desirable or amiable in VIRTUE, if it tends not to make *me Happy?* And should not the Interests of SOCIETY, &c. appear quite indifferent and foreign to me, if I could become at any Time insensible to *my own Happiness* and *Safety?*—Who feels not for *Himself*, will much less for *others*.

BUT a good Mind is sufficiently Happy in the *Virtuous Consciousness?*—I cannot think so: nor will the best Mind, that exists, spontaneously shut up the Avenues to further Bliss. —" Agreed (says my Lord *Shaftesbury* at last) provided this be confined to the Virtuous *Enjoyment*, and the *progressive* Pleasure of doing *Good*—"

BUT why should we confine the Idea of *Bliss* to what this noble Writer is pleased to call *Virtuous* Enjoyment? That is, in his Sense, the progressive *Pleasure* of doing Good?—The Enjoyment of consummate *Bliss* in another State, exempt from the Labour and Pain which is annexed here to the Practice of Virtue, and with only a Consciousness and Remembrance of having merited that Happiness; gives still a fuller Idea of *Virtuous Enjoyment*, than that mentioned by his *Lordship*. Why should we not then pursue an Object so rational, and desirable? And if true *Virtuous Enjoyment* was what he solely meant to establish, why was he so Angry on this head with the CHRISTIAN Institution, which gives a much fuller and nobler Scope to that Sentiment, than we can see in any Thing he has been able to Advance?—

WHY

WHY do we ſay that the generality of Mankind are not capable of VIRTUE on the Terms of Modern PLATONISM?—For this very obvious Reaſon, that they can find no immediate Pleaſure, no Charms in *Moral* Diſcipline, independently of it's *End* and *Conſequences*.—And why this again? Becauſe the more general Sources of *Pleaſure* in Men are the SENSES, the IMAGINATION, and the PASSIONS.

WHERE the Pleaſures of *Senſe* predominate, not only there appears no Beauty or Harmony in the Abſtract Idea of VIRTUE; but as Dr. *Brown* very well obſerves, the *Imagination* itſelf is dull and heavy, and the *Paſſions* inactive. In the Gratifications of *Senſe* and *Appetite*, ſuch Characters are ſagacious and keen; but to a Taſte for the fine Arts, *Muſic*, *Painting*, *Architecture*, *Poetry*, &c. or the ſublime Feelings of *Public* Affection, they are utterly inſenſible. "They ſeem in a Manner unconnected with the Reſt of their Kind; and view the Praiſes, Cenſures, Enjoyments, or Sufferings of others with an Eye of perfect Indifference."

IN Men of *Imagination*, the *Senſes* are diſregarded, or conſidered but as the firſt Outlets to *Pleaſure*; "a more delicate Frame awakens "the Powers of *Fancy*; the Taſte runs into "the more elegant Refinements of the polite "Arts; or in defect of this truer Taſte, on "the falſe Delicacies of Dreſs, Furniture, Equi-"page, &c."

WHERE

WHERE the *Paſſions* predominate, *Hope* or *Fear*, *Candour* or *Diſſimulation*, *Generoſity* or *Selfiſhneſs*, *Love* or *Hatred*; here generally the *Senſes* are overlookt; or "both "the *Senſes* and the *Imagination* become no "more than the neceſſary Inſtruments to ſome "further Gratification.—A various Mixture or "Combination of theſe is undoubtedly the "moſt common Temperature of Human Kind."

THESE different Diſpoſitions in Men ſeem to afford no great Motive to the Love of VIRTUE. The Slaves to *Senſe* naturally look no higher than the Brute Kind; theſe are the *Animal* Men of *St. Paul*, 1. Cor. 2. 14. Again, the Admirer of the fine Arts may be engaged in all the refined Pleaſures of *Imagination*, without ever conſidering them as the Means of giving *Pleaſure* to *others*, or contributing to the *Happineſs* of Mankind, but merely as a *ſelfiſh* Gratification; nor is there any neceſſary Connexion between theſe Feelings. Thoſe laſtly, who are under the natural Dominion and Influence of the *Paſſions*, if they be of the *bad* Kind (as *Hatred*, *Jealouſy*, *Anger*, *Revenge*) have ſurely no immediate natural Motives to VIRTUE, and are very diſtant from that high *Moral Taſte* and *Senſe*, which according to the Modern *Platoniſts*, is alone capable of giving a Reliſh for VIRTUE.

TAKE Men even in the common Run, and as they are for the moſt Part formed, that is, made up of a various Mixture or Combination of the *Paſſions*, the *Public* Affections and generous

generous Concern for the common *Weal* ſeem not to make the predominant Ingredient of ſuch Characters; and they muſt be in a Manner bribed into Schemes of *Public* Utility by Views of ſome immediate, or private Advantage.—You may as well tell me, that a Man, who has received from Nature no Genius for *Poetry*, may become a *Poet*, or that he who has no natural Taſte for *Painting*, may riſe to be a *Painter*, as that Men, formed like theſe, are capable of a generous and firm Attachment to VIRTUE, without the Aſſiſtance of *Motives* ſuperior to this *Platonic* Taſte, or any Thing they can find in themſelves.—

I know *Rochefoucault* ſays, "that VIRTUE "would not go ſo far, if *Vanity* did not bear "her Company—" *Tolle Ambitionem, et faſtuoſos Spiritus*, ſays SENECA, *nullos habebis nec* Platones, *nec* Catones, *nec* Scævolas, *nec* Scipiones, *nec* Fabricios.—Strip Men of their Ambition and Vanity, and you will have no *Heroes*, or *Patriots*.

BUT I fancy this Kind of *Vanity* is not to be diſcouraged. That high Spirit and Elevation of Soul, which ſeeks for Applauſe in Actions of the moſt extenſive public Utility, is litterally the "Laudum *immenſa Cupido*," by which the immortal *Virgil* characteriſes his Heroes. We muſt nevertheleſs acknowledge, that the love of Popularity is often a dangerous Paſſion; and the Ambition becoming a Heroe, is principally that of *conſcious* Self-approbation and Applauſe.

THE

THE Word *Vanity*, in the Senſe of modern *Epicureans*, is indeed degrading, and a Species of Philoſophical Detraction. With them it is mere Love of *Popularity*, or an extravagant Paſſion for *Admiration*, which is not confined to the Commander or Stateſman, but affects equally the Candidates to every Degree of Excellency, or Merit. Public Virtue, therefore, ſay theſe Philoſophers, is nothing more than the Love of Praiſe and Admiration!—And the impoſing name of VIRTUE but a Lure held out by the Wiſe to bribe the *Vain* into Schemes of *public* Good and Utility!

BUT this is wretched Sophiſtry. To the truly *virtuous* Man the Love of *Praiſe* is no more than a Deſire of having his Actions and Sentiments interpreted, and received in the ſame Light and Spirit, he originally conceived them. The Approbation of the Good and Wiſe is a pleaſing Circumſtance, becauſe it confirms to him the Opinion he had formed to himſelf of the Rectitude and Dignity of his Actions. Should his Intentions be miſinterpreted through Malice, or Miſtake, he calmly retires within himſelf, where he finds ſufficient Reſources to enable him to proceed in the Path of VIRTUE and true GLORY, tho' the World ſhould remain Silent to his Praiſe, or even pay his Services with Ingratitude. This is true greatneſs of Soul, and the higheſt Step in the Scale of VIRTUE. *Socrates* points it out as its ſureſt and nobleſt Charaſteriſtic. Will our modern Reaſoners pretend that the human Mind is not capable of ſo much Elevation? A little

Experience, and Acquaintance with certain grand Characters in moral Life, would ſoon undeceive them, and demonſtrate the Falſity of ſo injurious a Suppoſition. What muſt we then think of all their wretched Diſcourſes, and Inſinuations, calculated purely to cry down and diſhonour VIRTUE? Yes: Self-approbation muſt neceſſarily accompany conſcious Virtue: nor can this ſubſiſt without it. The Love even of honeſt Fame is not incompatible with this Sentiment; and that Species of *Vanity* which ſeeks for applauſe without any juſt Title to it, or which, if not gratified, ſhould cauſe our virtuous Purpoſes to ſtand ſtill, or vaniſh, ſhould alone be deemed contrary to, and irreconcilable with the Idea of true VIRTUE.

UPON the Whole, therefore, the virtuous Sentiment is evidently independent of all thoſe ſecondary or inſtrumental Cauſes, *Temper*, *Habit*, *Taſte*, *Vanity*, and the like; becauſe it is founded on Motives apparently diſtinct from them all, and capable of affecting univerſally every Character. For who is there in the World, that does not lye open to the Impreſſions of *Hope* and *Fear*, inſeparable always from the Idea of *Futurity*? and under the Influence of ſuch powerful Motives, which receive ſtill an immenſe acceſſion of Strength from the greatneſs of their Objects in the CHRISTIAN Revelation, what Efforts is not human Nature capable of, and equal to?—Had *Mandeville*, and *Helvetius* been willing to give the proper Attention to theſe obvious Conſiderations, neither the *Fable of the Bees*, nor that rank Compound of Paradox

radox and Materialiſm, entitled *L'eſprit*, had ever ſeen the Light. How much ſophiſtical and inſidious Reaſoning had been then ſuppreſſed! how much idle and impertinent Declamation ſpared the Public!—

OF all the Philoſophical Sects, that of the STOICS is eſteemed to have produced the greateſt Number of Patriots, and illuſtrious Men. This may appear wonderful, as their Opinions were for the moſt part unnatural, and apparently abſurd. It is true, they made VIRTUE to conſiſt in living according to *Nature*, and *Reaſon*. But how did they interpret *Nature?* How did they underſtand *Reaſon?* According to them, "the WISE MAN was a Kind of inde-"pendent Being; he was all, he had all within "himſelf; no Paſſions to gratify, no Wants to "ſupply, no Miſery or Weakneſs to labour un-"der; he was incapable of receiving Hurt, "or Injury from any Accident; and rather "than acknowledge the poſſibility of this, they "would have maintained that there was no *Evil* "in the World, or at leaſt that *Pain* and the "moſt excruciating Torments were, in reality, "no *Evil*." This was abundantly ſufficient to feed the Pride, and inflame the Enthuſiaſm of the haughty Philoſopher. It might therefore have produced *Patriots*, Men who were indeed the Admiration of their Age, and always ready to ſacrifice their own Eaſe and Repoſe to the Conſideration of the public Good: but it never produced a Man of real VIRTUE, a Man capable of facing Adverſity in all its various and diſcouraging Appearances; and both CATO

and BRUTUS gave in the laſt Period of Life the moſt ſtriking Proofs of the inanity and ridicule of this arrogant Philoſophy.

WE have already exhibited a Picture of *Cato* in the laſt Scene of Life. *Brutus*, who like him, was a profeſſed *Stoic*, and commonly ſtiled the *laſt* of the *Romans*, betrayed the ſame Weakneſs and Deſpondency after the Ruin of the Republican Party in the Plains of *Philippi*. What can be more ſingular than the Manner, in which he there apoſtrophizes VIRTUE?—*Te colui*, Virtus! *ut Rem*; *aſt tu Nomen inane es*;— "I have "been attached to thee, O VIRTUE! as ſome"thing ſolid and real; but now I perceive thou "art but a Name, and an unmeaning Sound." Saying this, he fell upon his Sword, and expired.—The unnatural Syſtem he had adopted, could afford no real Comfort to a Man of Senſibility in that critical Situation.—

IT now evidently appears, that the true Idea of VIRTUE neceſſarily implies theſe three Things; Firſt,—a Readineſs to undertake great and difficult Matters; Second,— a View to the general Good; Laſtly,—a deep and real Senſe of our own Weakneſs, Dependency, and Wants, which ſhould keep us always in mind of the middle Rank, in which Nature hath placed us, above that of the Brute Kind, indeed, which are governed by mere Inſtinct; and yet below that of pure ſpiritual Beings, which are exempt from the Infirmities and Imperfections of our inferior Nature.——For want of paying the proper Attention to this neceſſary

ceſſary Subordination, the Virtue of the STOICS was but an impoſing Cant, which could not ſtand the Aſſaults of Adverſity and Diſappointment, but in theſe critical Trials had always recourſe to *Suicide*, and the Deſtruction of that Being, which true VIRTUE ſhould have taught them rather to cheriſh and ſupport, whilſt Providence was pleaſed to leave them in the poſſeſſion of it. PLATO compares a Man under the general Embarraſſments of Life, and particularly in caſes of extraordinary Trial and Adverſity, to a Centinel on his Poſt, from which he is not to depart, until called away by ſuperior Order.

AS to the other two neceſſary Conditions of VIRTUE, "a Readineſs to undertake great and arduous Matters," and a View to the public Good," we ſhall here obſerve, Firſt, that Virtue always implies ſome Sacrifice, ſome Struggle, or Violence done ourſelves. Thus true *Clemency*, for Example, always ſuppoſes a generous ſacrifice of that ſullen but keen pleaſure, which accompanies the Gratification of Revenge; in this it is the Merit of Forgiveneſs conſiſts, and true Magnanimity founded in Religion can alone dictate this Sentiment. But we often lay aſide our Reſentments, ſays (*Rochefoucault*) from mere *Vanity*, and a Deſire of diſplaying a nobleneſs of Soul, which we are very diſtant from; ſometimes from *Indolence*, and an impatience to be delivered from that diſturbed and uneaſy ſtate of Mind, which always accompanies the Senſe of an *Injury*; ſometimes again from *Fear*, and an Inability of gratifying our Reſentment; and almoſt always from

from a Mixture of all theſe inferior Motives; which, as they ſuppoſe no real Victory over the *Paſſion* itſelf (for this may ſtill remain in its full ſtrength and rancour upon the Mind) can communicate no Degree of *Virtue*, or *Merit* to that external Suſpenſion of Revenge, which paſſes in the Eyes of the World for Clemency, and Forgiveneſs.—The truly Virtuous are always on their Guard againſt theſe falſe Appearances of VIRTUE.

SECONDLY, we may undergo great Difficulties and Hardſhips in the proſecution of our Deſigns; but if this is merely for our own immediate Gratification, without any Regard to the public Good, it can never eſtabliſh a Claim to *Virtue*. We have ſeen this already exemplified in *Alexander*, *Cæſar*, *Cortez*, and all thoſe wild Conquerors, who for the ſake of eſtabliſhing a great Name, or from an inſatiable deſire of adding to their Dominions, make no Scruple of invading the Liberties of Mankind at the hazard often of their own Lives, and always of their Quiet, and Eaſe. Theſe enterprizing Men, indeed, never fail to cover their deſtructive Views with the ſpecious pretext of the public Good, that is, of ſecuring the Glory and Happineſs of their own Nation and State; and we muſt own it is not always eaſy to determine how far the Laws of national Safety may countenance this Plea: but is it juſt to trample on the Rights and Liberties of our Neighbours, merely to aggrandize ourſelves? Are Princes and States diſpenſed by Nature from thoſe general Duties and Obligations to each other, which Individuals, in their way, owe to Individuals?

als? "We Kings [ſaid HENRY the 4th of France] are indeed great R——s." *Nous autres Rois, nous ſommes de grands Coquins.*

BUT political Conſiderations come not within our Sphere. We ſhould be here mere Moraliſts; and this is what alone concerns the *Individuals* of our Species, for whom we write. We ſhall therefore conclude theſe Reflexions with a Compariſon, or rather Contraſt between the modern *Epicureans* and modern *Platoniſts*, thoſe Undertakers of Morality, who have ſo long engaged our Attention in this Work. This curious Paſſage is taken from Dr. BROWN.

HE begins by obſerving, that whilſt Moraliſts have been enquiring into Human Happineſs, they have generally conſidered it as ariſing from one *uniform* and *particular* Source, inſtead of tracing it up to thoſe various Fountains, whence it really ſprings; which are indefinitely various, combined, and indeterminable. And this, ſays he, ſeems to have been the moſt general Foundation of *Error*.

"THUS, moſt of the *Epicurean* Sect, "tho' not the Founder of it, have diſcarded "*Benevolence* and *Virtue* from their Syſtem of "private Happineſs. The modern Patronizers "of this Scheme, Mr. *Hobbes*, Dr. *Mandeville*, "and ſeveral French Writers, after heaping "up a Collection of ſordid inſtances, which "prove the ſenſual Inclinations and *ſelfiſhneſs* "of Man, leap at once to their deſired Con-"cluſion, that the pretended *Public* Affections

are

" are therefore no more than the ſame low Paſ-
" ſions in Diſguiſe: that *Benevolence* makes no
" Part of Man's Nature; that the Human
" Kind are abſolutely unconnected with each
" other in point of Affection; and that every
" Individual ſeeks and finds his *private* Hap-
" pineſs in, and from *himſelf alone.*"

" MY Lord *Shafteſbury*, on the contrary,
" viewing the brighter Parts of Human Nature
" through the amiable Medium of the *Socra-*
" *tic* Philoſophy, and fixing his Attention on
" the *Public* Affections, as the Inſtruments
" both of *public* and *private* Happineſs, re-
" jects the *Epicurean*'s Pretenſions with Diſ-
" dain; and fully conſcious of the high Claims
" and Energy of *Virtue*, affirms that the *pri-*
" *vate* Affections are, by no Means, a Foun-
" dation for *private* Happineſs; that there is
" no other Source of Happineſs or Gratificati-
" on to Individuals, but that of univerſally
" promoting the Welfare of others, and that in
" every Caſe, VIRTUE is the only *Good*, and
" VICE the only *Ill* of every one."

" THIS ſtrange Oppoſition of Sentiments
" ſeems to have ariſen not from a *falſe*, but a
" *partial* View of the Subject. The *Platonic*
" Party (as formerly the *Stoics*) dwell altoge-
" ther on the *Social* or *Public*, the *Epicurean* no
" leſs on the *private* or *ſelfiſh* Affections: on
" theſe reſpectively they declaim; ſo that ac-
" cording to the one, Mankind are naturally
" a Race of *Demi-Gods*; according to the other,
" a Crew of *Devils*. Both forgetting what is

" unqueſtionably

" unqueſtionably the Truth, that theſe *ſocial*
" and *private* Affections are blended in an
" endleſs Variety of Degrees, and thus form
" an infinite Variety of Inclinations, and Cha-
" racters.—It ſhould therefore appear, that
" while the Patronizers of theſe two Syſtems
" have attempted to give a general Picture of
" the Human Species, they have all along ta-
" ken the Copy from themſelves: and thus
" their Philoſophy, inſtead of being a true
" Hiſtory of *Nature*, is no more than the Hiſ-
" tory of their own *Imaginations*, or *Affections*."

THE true Syſtem of *Nature* lies in a Medium between theſe two; and is plainly that, which we have been endeavouring to illuſtrate, and ſet forth all along in this Work. Human Nature is manifeſtly furniſhed with *private*, as well as *public* Affections. Theſe lend mutual ſtrength, and ſupport to each other; and in the wiſe and rational Direction of theſe Affections conſiſts the true Science of HAPPINESS and VIRTUE.—To what extremes have not the Patronizers of theſe oppoſite Sentiments carried their Reaſonings? According to Dr. *Mandeville*, the *private* Affections are not only the Source, whence every *public* Affection ſprings; but even private *Vices* are public *Benefits*, and conſequently real ſources of public *Happineſs*; and this he has the Confidence to ſet forth in the very Title-page of his Book. If ſuch the Fruits of *private* Vice, what Character is left to *private* VIRTUE? Is it not evident, either that it muſt be conſidered as productive of public *Miſchief*, or that it has no permanent Character

at all? And thus we muſt either confound, or abſolutely annihilate the eternal Ideas of VIRTUE and VICE, and of RIGHT, and WRONG. On the contrary, My Lord *Shafteſbury* is ſo extremely partial to the *public* Affections, that he abſolutely condemns as baſe, mercenary, and unworthy an honeſt Man, any Regard to *perſonal* future Happineſs in the Love and Practiſe of VIRTUE.—How miſerably is VIRTUE, and human Nature made to fluctuate between theſe oppoſite, and jarring Opinions!

BUT the moſt ſavoury and piquant Part of the Contraſt is yet to come.—"It is well known (continues our judicious Eſſayiſt,) that the "Writer of the *Fable* of the *Bees* was neither "a Saint in his Life, nor a Hermit in his Diet. "He ſeems to have been Maſter of a very conſi- "derable Sagacity, much Knowledge of the "World as it appears in populous Cities, and ex- "tremely ſenſible to all the groſſer bodily En- "joyments; but for a delicacy of Sentiment, "Imagination, or Paſſion, for an exquiſite "Taſte either in *Arts* or *Morals*, he appears "to have been incapable of it.—The noble Wri- "ter is known to have been of a Frame the ve- "ry reverſe of this. His Conſtitution was nei- "ther more, nor leſs oppoſite to Dr. *Mande- "ville*'s, than his Philoſophy. His ſenſual Ap- "petites were weak, his Imagination all alive, "noble, and capacious: his Paſſions were ac- "cordingly refined, and his *public* Affections "(in *Fancy* at leaſt) predominant.——Among "the *Epicureans* we ever find Men of high "Health, florid Complexions, firm Nerves,

"and

" and a Capacity for *Pleaſure*: Of the *Pla-*
" *tonic* and *Stoic* Party are the delicate, or ſick-
" ly Frames, Men incapable of the groſſer ſen-
" ſual Enjoyments, and who either are, or think
" themſelves *Virtuous*.—Now from theſe ac-
" cumulated Proofs, we may be convinced, that
" they, who would give us theſe *uniform* Pictures
" of a Subject ſo *various* as Mankind, cannot have
" drawn them from *Nature*, that on the contrary
" they have copied them from their own *Hearts*,
" or *Imaginations*, and fondly erected them-
" ſelves into a general Standard of the *Human*
" Species."—The CHRISTIAN Morality alone is ſuited to every Temper, every Character, every Capacity; becauſe its End and Deſign is *private* as well as *public* Happineſs.

BUT if VIRTUE has this determined and known Standard, how comes it (ſays Dr. *Mandeville*; and this is the laſt Objection of his that I ſhall take any Notice of) that all Nations and Ages are not agreed in the particular Maxims and Doctrines of *Morality?* How comes it, that among the *Mahometans* a multiplicity of *Wives* is maintained as a laudable Inſtitution, whilſt it is condemned among us as contrary even to the Law of *Nature?* or that the Indian Nations, and even the *Chineſe* think it juſt and warrantable to diſpatch an infirm, and decrepit *Parent*, or a deformed *Child*, whilſt we think it a Duty to cheriſh and comfort *Both?* " Is there
" in ſhort (to uſe his own Words) any greater
" certainty in *Morals*, than in the ways of lay-
" ing out a *Garden* judiciouſly, which are al-
" moſt innumerable, becauſe they *vary* accord-

" ing to the different *Taſtes* of Nations, and " Ages?"

HERE is a Piece of Sophiſtry, the moſt capable of impoſing on weak Minds, becauſe it is in a Matter the moſt obvious, and within the reach of every Capacity.—It were perhaps in vain, and may look like begging the Queſtion to ſay, that it belongs to the Wiſdom of God alone to determine the Propriety, and *moral* Rectitude of our Actions in all thoſe Caſes, where Human Judgements differ; and that we have the Sanction of the *Divine* Authority on our Side. To drop therefore this Plea, however juſt and reaſonable in itſelf, it muſt, I think, be agreed, that the Art of laying out a Garden judiciouſly (which is Dr. *Mandeville*'s favourite *Simile*) conſiſts in directing the whole to the Purpoſe of *Utility* and *Delight*; this laſt is often the only End propoſed in theſe Productions of Art; and where this Effect appears, the End of the Cultivator is fully anſwered.

BUT what is the End, and Deſign of *Morality?*—Is it to feed the wandering Eye of an imperious SULTAN with the daily View of three or four hundred of the fineſt Women in the World, doomed all, a few Favorites excepted, to the excruciating Pangs of ever returning Jealouſy and Deſpair? A voluntary Abdication of the ſenſual Enjoyments may be ſupported with firmneſs, and without a Sigh; the occaſions of natural incitement may be avoided, and the Mind engaged in the ſublimer Exerciſes of religious Charity, and contemplative Love.

Who

Who ſees not, how very diſtant the condition of a *Seraglio* is from this voluntary Renouncement? and how the Deſign, even of *Nature*, in the lawful Multiplication of the Species (an Object, which I believe *Mandeville* would have paid much more attention to) is by this tyrannic *Monopoly* totally fruſtrated?—The Practice of deſtroying a decrepit *Parent*, or a deformed *Child*, is not leſs contrary to the known Deſign or End of *Morality*, i. e. to the Object of the general Good. That deformed Child may be born with a Mind and Genius capable of doing Honour to HUMANITY. Muſt all theſe Hopes be blaſted in the very bud of Life, for a diſtorted Limb, or an irregular Feature? On the other hand, is a Perſon, that has deſerved ſo well of us, as a *Parent*, to be cruelly deprived of his Exiſtence, which however imbitter'd by Sickneſs and Infirmity, has yet it's Comforts and intervals of Enjoyment?

IF the Nations, that Practice theſe Barbarities, do not, or will not ſee into their Enormity, and manifeſt Deviation from the known Rule of *Moral* Rectitude, is it the leſs true, that they are in themſelves condemnable, and immoral? or does it follow from thence, that there is no real Standard of VIRTUE, and *Moral Truth*; or that its Maxims can boaſt no greater Permanency and Stability, than the Modes and Faſhions, that come and go in endleſs Rotation? We have known Novices in Philoſophy to bluſh for Miſtakes in Reaſoning, leſs groſs, and palpable, than this of the great Dr. *Mandeville*'s.—

CON-

CONCLUSION.

WE have then, at length, bid *Adieu* to the Philoſophers, and extricated ourſelves from that perplexing Labyrinth of Reaſoning, or rather, Philoſophical Revery, which ſeems to have diſtracted the Judgements of the preſent Age, and warped the Mind from its true and natural Bias to the Love of Paradox, Deception, and Error!

HOW eaſily YOUTH may be ſeduced into the pleaſing, but pernicious Scheme of *Happineſs*, propoſed by ſo many of theſe modern Reaſoners, we need take no Pains to demonſtrate. It were perhaps more to the purpoſe to lament, with all thinking Men, the rapid Progreſs, which this way of Thinking has of late Years made among the *Youth* of almoſt every Nation in *Europe*: for this Century ſeems to have been the Reign of Libertine Writers, and Free-thinkers, who under the Diſguiſe of *Eſſayiſts*, *Philoſophers*, and true Friends to *Humanity*, have ſeriouſly laboured to debauch Mankind from the ſalutary Paths of VIRTUE, and RELIGION, to a Philoſophical Indifference, and Contempt of all that has been held *ſacred* by the Wiſdom of Ages.—Gay *Meteors!* which hold out a dazzling, but deceitful Light, that pleaſes only to lead the Mind aſtray, and ſhines but to diſappear the next Moment.

"*DEISTS* (ſays a very late and eminent Writer*) while they have expreſſed the higheſt Veneration "and Reſpect for REVELATION, have taken infinite Pains "to undermine and expoſe it by oblique and covert Ways. "Nothing but the Caprice of *Mode*, and an unaccountable Blindneſs, that attends a preſent Mode, could hinder them from obſerving the unworthineſs of their "Conduct, and the baſeneſs of Mind they betray.—In "this tract of Duplicity, and Proſtitution of Heart, have "trod *Hobbes*, *Shafteſbury*, *Bolinbroke*, and ſome Authors, "French and Engliſh, now alive.——The ſtrange Manner and Artifice of theſe Writers at firſt ſurpriſe; but "the human Heart, that naturally deteſts Diſhoneſty, re"fuſes them *Fame*; and in half an Age they are conſidered only as the Patrons of Licentiouſneſs; and to "make their Infamy remarkable, they are only remembered and honoured by the VICIOUS."

IT

* *The Author of* Clio, *or a Diſcourſe on Taſte.*

IT is, indeed, impoſſible to obſerve the Progreſſion of the Mind in the formation of the *Moral* Principle, and not be filled with the higheſt Reverence and Awe at the Idea of the *Supreme Being*, whoſe Preſence fills, whoſe Glory encompaſſes the Soul; and whoſe Authority alone can enforce an implicit Obedience to the internal Dictates of VIRTUE. We feel the Majeſty, and I may ſay, the Divinity of VIRTUE in three diſtinct Ways:

FIRST, by *Sentiment*, or that inward Taſte of pure *Delight* and *Joy*, which accompanies the ſincere Practice of it, and demonſtrates it's conformity with *rational* Nature, and the bleſſed All-ruling MIND:

SECONDLY, by a clear and forcible Deduction of *Reaſoning* through a long Chain of evident Conſequences, as has been pointed out in the foregoing Sheets:

LASTLY, by *Faith*, and a truly reaſonable Submiſſion to, and Acquieſcence in the *Word* of GOD, clearly revealed, and announced to us; that irretragable and ſovereign Rule, which removes all our Doubts, fixes inmovably the Standard of *Moral* Rectitude, enlarges and ſtrengthens our Hope, diſtinctly points out the Path in which we are to walk, and leads us, as it were by the Hand, to *Immortality* and *Glory*. And to this unerring Rule alone, we muſt own ourſelves indebted for our Superiority above the *Ancients* in the Doctrine of MORALS.

THE END.

Advert

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ERR

In the Introduction for *Orac*
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ſpired, read *Influenced*. Pag.
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Polit. Pag. 60, line 4, read,
2. of the Note for *inſuaſem* re
28, for *general* read *generous*.

lvertiſement.

urning his moſt ſincere Thanks to his the Gentlemen that have been kind e- ance this Publication, the Author thinks ſſign his Reaſons for having omitted ying on the Subject of REASON, made the ſecond Part of this Eſſay. s them, that nothing but his bad State Time paſt, together with his unwil- Publication any longer, could have that Part. It may however appear next Year he intends giving to the Work of his Brother's, the late Dr. n the Life of our Bleſſed SAVIOUR, which the Doctor had compoſed.

RRATA.

for *Oracle* read *Oracles*. In the Body , for *Baile's Suppoſition*, *Now*, read *on*, &c. Pag. 52, line 29. for *In- d*. Pag. 54, line 6 and 7, for *Enquiry les of Morals*, read *Eſſay Mor. and* 4, read, *our Species*. Pag. 68, line *uaſem* read *inſuavem*. Pag. 73. line *enerous*.

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